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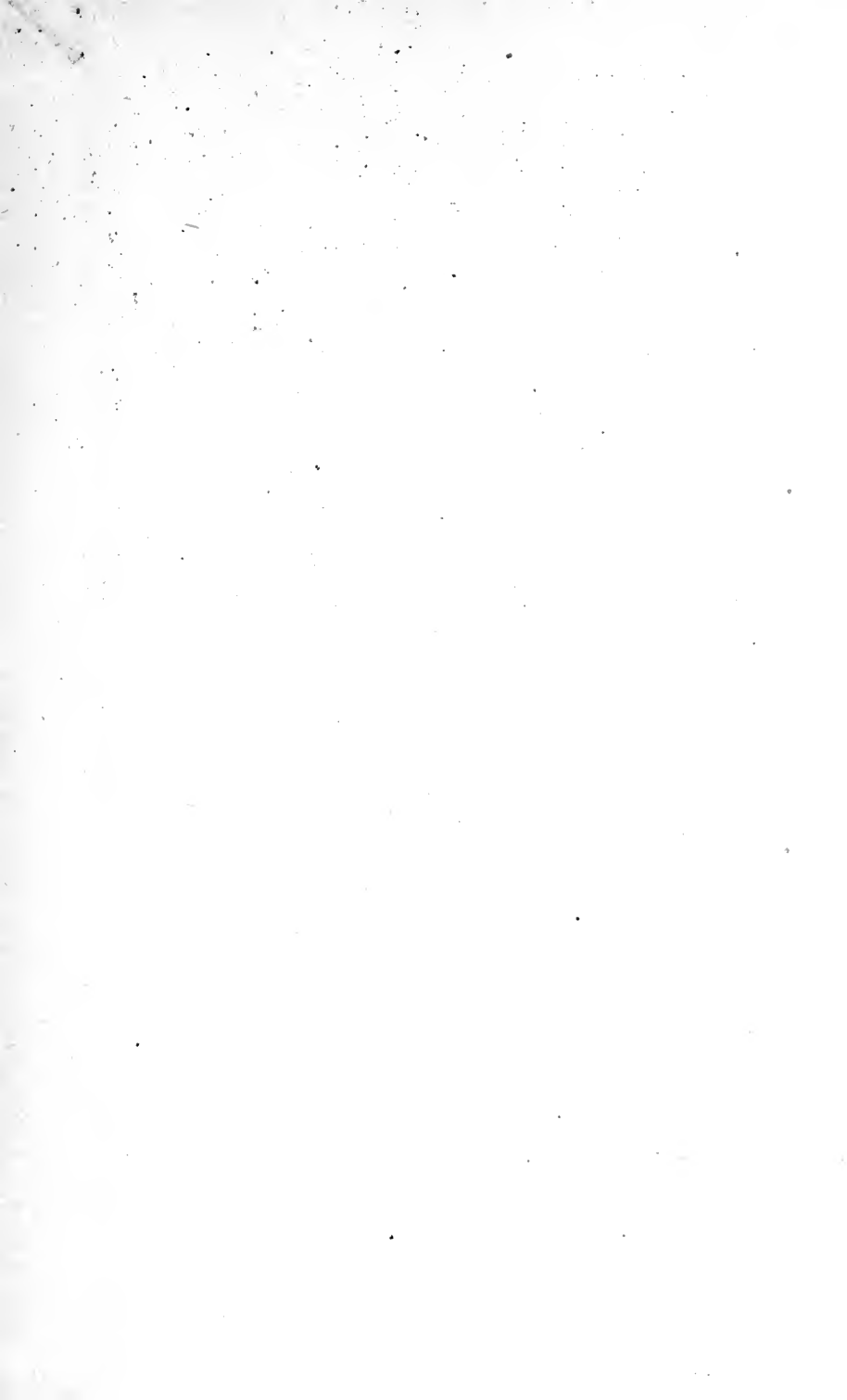
NINETEENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

1887.

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REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *January 28, 1888.*

SIR: We have the honor to submit the nineteenth annual report of the Board of Indian Commissioners, in pursuance of the act of May 17, 1882.

No change of the membership of the board has been made during the year.

We have given careful attention, as required by law, to the inspection of goods purchased for the Indian service, as well as to the inspection of agencies and other branches of the service, so far as could be done with the means at our disposal.

The reception of bids and the award of contracts for supplies, instead of being done entirely in New York City, as has been the custom for many years with but one exception, was divided between Saint Louis and New York. The bids for subsistence, transportation, and stock cattle were opened in the former city, and those for all other goods in the latter.

In Saint Louis the meeting was held for this purpose on the 12th of April, in the Commercial Exchange, when 184 proposals for subsistence and transportation and 9 for stock cattle were opened and read in public, and awards were made in all cases, except for a portion of the transportation where the rates were deemed too high, and it was decided to reject the bids and readvertise.

In New York City, on the 3d day of May, 284 proposals for Indian goods were opened and publicly read, as usual. After careful inspection of the samples presented, awards were made for such as seemed best suited for the service. On the 17th of the same month bids were received and opened for the transportation of supplies to some of the Northwestern agencies. The rates were much lower than those previously offered and rejected at Saint Louis, and awards were made.

We have no evidence that anything was gained by the experiment of dividing this business and transferring a part of it to the West. Possibly a few more bids for beef were received than would have been received in New York, but all the contractors with whom we conversed informed us that they would have made the same offers in the one city as in the other. The expense of transacting the business in two places was much greater, and the gain, if any, did not, in our opinion, compensate for the increased outlay of time and money.

INSPECTION OF AGENCIES AND SCHOOLS.

During the year Commissioner Gates has made a careful examination of the Indian school at Carlisle, Pa., in all its departments of instruction and industrial training. Commissioner Smiley has inspected the school at Lawrence, Kans. Commissioner Waldby has visited the agencies of southern Dakota and those of Nebraska, and inspected the methods of administering the agency business, the condition of the Indian schools, the efficiency of agents, teachers, and other Government employés, and the progress of the Indians in farming. He also made special inquiry as to the employment and progress of students returned from Eastern and other industrial schools. Commissioner Walker has made a tour of inspection through northern Dakota, giving attention to all matters of interest in that region, especially to education. Reports in detail of the last two of these visits and inspections will be found in the appendix. We invite special attention to some suggestions and recommendations in the report of Mr. Waldby. One relates to the condition and needs of the Indian students returned from Eastern and other schools. While but few of them go back to the old-time ways, and it is apparent that the great majority do exert a civilizing and beneficial influence, there are some, as might be expected, who have not the moral courage and stamina to withstand the derision and opprobrium which meet them on their return.

Their great need is proper employment. It is becoming more and more difficult as their number increases to find for all these young men and women such suitable positions as they have been educated to fill. The trades are already overdone, and opportunities for positions as teachers and missionaries are restricted to few applicants. It is recommended therefore that a much larger per cent. of the boys be trained to cultivate the soil and to become practical farmers; that they be taught the use of tools, the methods of making ordinary repairs, and of doing all work incidental to the farm. The girls should be instructed in cleanliness, cooking, laundry work, mending, and plain sewing. In both sexes inculcate good habits and morals, and impress upon them the necessity of labor, and the value and blessings of farm ownership and a home of their own. There would not then be found such lack of employment and disposition on the part of the returned Indian students to labor as is now said to exist. Employment at farming could readily be obtained, and would soon afford ample provision for their wants. But to attain this desirable result, it is manifest that some help is needed at the start. The young men and women who go from the comforts of the boarding-school need a more decent abode than the filthy tepee of their parents, and to begin the cultivation of a farm they must have tools to work with. To a limited extent these requisites can be furnished by the Indian Bureau out of the regular appropriations. But to supplement this Government aid there is room for all the friends of the Indian to lend a helping hand. A beginning has already been made, which deserves honorable mention. The ladies of the Connecticut and Washington branches of the Women's National Indian Association have taken up this work, and have settled two couples of Hampton students in homes on the Omaha Reservation by lending them money to build houses and break their ground for farming. How the new plan works is re-

lated by Rev. H. B. Frissell, who recently visited that reservation, from whose report we make the following extracts :

I will speak especially of these two returned Hampton students. As already mentioned, the lands of the Omaha Reserve have been taken up in accordance with the provisions of the land-in-severalty bill, and a portion has been sold to the whites.

These returned Hampton students had each 160 acres of their own. Before arriving at the reserve I had heard, through a grain buyer on the train, something of their farms. He said that they had as good wheat as there was in Nebraska.

As soon as possible I drove out to their homes, which lie along the Logan Creek. I found one of the young men with his carpenter's bench on the shady side of one of the most comfortable houses that I had seen in the neighborhood. He told me with pride that he himself had built the house with the assistance of his neighbor, the other ex-student of Hampton. For the first year after their return, the two couples had been obliged to go back to the mud lodges of their parents. In the case of Philip Stabler this meant a return to surroundings thoroughly bad, for he came from a non-progressive family. So he was obliged to live in the midst of the heathen dances, and feasts, and general barbarism that characterize the non-progressive part of the tribe. The help afforded by the Connecticut ladies enabled him, the second year, to put up on his own land a house that cost some \$400, and hire 20 acres of land, broken, with which to commence his farming operations. Once having this start, he got on very well. He had owned, previously, two Indian ponies, which were not strong enough to break up the soil. These he traded for a strong American horse, and by leasing the 40 acres which had been allotted to his little boy, he bought still another horse, so that the second year he was able to care for his own land, and to break up 30 acres more. He showed me with pride the 500 cotton-wood trees that he had set out about his house, the flower-garden which he had started from seeds sent him by Eastern friends, and the plot where various kinds of vegetables were planted.

We went together to see the turf barn which he had built with his own hands, where he now had 9 horses and 4 colts, some pigs and a cow. He showed me his chicken yard, where, he told me, he had raised 90 chickens this year. He showed me how he had learned to stack his hay and straw. He told me how he had just gotten the job of putting up a neighbor's house, for which he was to receive \$2.50 a day.

I went to the adjoining farm of another Hampton graduate, Noah La Fleshe, and I found much of the same condition of things that I have described in the first. The young man was away from home. His neat looking wife told me that he had gone, with his team to break land for another Indian, and was to receive \$5 for the two acres he could break in a single day with his good, strong horses. His wife invited me into the house, which her husband had built with the same help from the Washington ladies. She showed me how he wainscoted the rooms, so as to make the house warmer and improve its appearance. She showed me the pretty table, chairs, sofa, and shelves for books, which he had made. I went into the neat kitchen, where everything was in apple-pie order, where preparations were being made for the husband's return, which already showed that this Indian's wife understood the art of cooking. I went into the bedroom, where the bed, with its white spread, showed the careful housekeeper, and the results of training at Hampton. The neat pattern of the paper upon the walls of the rooms, the brown shades that hung at the windows, the pretty tidy which the wife had made for the sofa, the pictures upon the walls, the books upon the shelves, the well-thumbed Bible lying upon the table, all bore witness to the happy results which Eastern schools and the Ladies' Indian Association had made possible.

These young people were receiving nothing from the Government in the way of clothes, food, or cattle. Only \$7 a piece in money, which was the payment for land in Indian territory sold by the tribe to the Government. They were earning their bread by the sweat of their brow."

The success of this experiment is full of inspiration to new effort. These two Christian homes furnish an object lesson to the whole Omaha tribe. Great credit is due to the ladies of Washington and Connecticut for the work they have done. Two other cottages have been built by the Woman's National Indian Association, one on the Omaha and one on the Pine Ridge Reservation.

If every branch of the association would go and do likewise, help the educated young men and women to build such homes on all the reservations, what an influence for good they would exert.

In close connection with this, another suggestion of Mr. Waldby is worthy of attention. Observing that as a rule better and more intelli-

gent farming is being done by the reservation Indians, whose lands border on or lie near to those owned and under cultivation by the white farmers, he suggests that the land-in-severalty bill might be advantageously supplemented by a provision for the settlement among the Indians of a limited number of white farmers upon each reservation, after Indian allotments are first made or provided for. The Indians, while not good planners, are adept imitators. If, therefore, a few white farmers of good character and thrifty habits could be introduced, the Indians might profit from their methods, and by observation of their skill in farming and of their mode of living might learn better than in any other way both how to work and how to make home more cleanly and comfortable. They would also find some profitable employment with the whites; the children of both races would mingle together in school and the process of civilization and education would go on much more rapidly than is possible on the exclusive reservation plan. Of course, during the transition period, careful safe-guards must be provided to protect the Indian farmer both from himself and from the possible cupidity which the love of gain inspires in the thrifty Anglo-Saxon. To induce families of the right stamp to settle among the Indians, and instruct and encourage them by example, provision would be requisite for the acquisition of a permanent title to the lands cultivated by white farmers on conditions similar to those specified in the general homestead laws.

MEETINGS AND CONFERENCES.

Besides the meetings before reported in Saint Louis and New York, for the purpose of assisting in the purchase of Indian supplies, we have held two conferences with friends of Indian civilization, one at Mohonk Lake and the other in this city. The Mohonk Conference was attended by more than 100 persons invited by Commissioner Smiley as his guests, besides many others drawn thither by their interest in the objects of the meeting. The conference continued three days, and the discussions took a wide range, but the prominent topics considered were—

First. How to secure the best results from the severalty law, and what further legislation is needed for that end.

Second. The best method of education in Indian schools, whether in the English language exclusively or in part by the use of the Indian vernacular.

THE LAND-IN-SEVERALTY BILL.

This bill, which became a law on the 8th of February, 1887, is a great step in advance in our Indian policy, and the day when it was approved by the President may be called the Indian emancipation day. The measure gives to the Indian the possibility to become a man instead of remaining a "ward of the Government." It affords to him the opportunity to make for himself and his family a home, and to live among his equals a manly and independent life. It offers to him the protection of law and all the rights and privileges and immunities of citizenship.

It is plainly the ultimate purpose of the bill to abrogate the Indian tribal organization, to abolish the reservation system, and to place the Indians on an equal footing with other citizens of the country.

We do not look for the immediate accomplishment of all this. The law is only the seed, whose germination and growth will be a slow process, and we must wait patiently for its mature fruit. There are difficulties and perplexing questions to be settled and conflicting interests

to be adjusted. Some of these are found in the character and habits of the Indians themselves, while many are ready and have been waiting long for this beneficent measure; some non-progressive Indians are still opposed to it, and will throw obstacles in the way of its execution. They see their power and importance as tribal chiefs slipping away, and they have enough human nature to cling tenaciously to their prerogatives.

Some whole tribes are unprepared for the execution of the law or to profit by it if it were by force applied to them. Hence we are pleased to notice that the Executive has begun the work of allotments under the provisions of the new act upon some of the smaller reservations where the Indians are somewhat advanced in education and habits of industry. Twenty-seven reservations have been selected—one in Arizona, Papago and Pima (Salt River); two in Michigan, L'Anse and Vieux de Sert; four in Wisconsin, Lac Court d'Oreilles, Bad River, Red Cliff, and Lac du Flambeau; one in Minnesota, Fond du Lac; four in Dakota, Lake Traverse (Sisseton),* Devil's Lake, Ponca, and Yankton; one in Idaho, Nez Percé; one in Montana, Crow; eight in the Indian Territory, Absentee Shawnee, Pottawatomie, Quapaw, Modoc, Ottawa, Shawnee, Seneca, and Wyandotte; one in Nebraska, Winnebago; three in Oregon, Siletz, Grande Ronde, and Warm Springs, and one in Washington Territory, Muckleshoot. Surveys have been begun or contracted for on most of these, and six special agents of well-known ability and experience have been appointed to superintend the work. It will require at least a year to complete the allotments now ordered, and after that the work will be continued elsewhere as fast as the condition of the Indians will justify. We believe that opposition will gradually die out, even among the most ignorant and barbarous tribes, and that in a few years all will learn the value of a secure title to the lands which they occupy, and the advantages of a more civilized manner of life.

It is manifest that the time has not come to relax the efforts of teachers and missionaries. It is rather the time to redouble such efforts, not only to instruct and persuade the more ignorant to accept the benefits now offered, but also to guide and lead the better class, so that their new legal condition may become to them a blessing and not a curse. Law alone is impotent to change character. It cannot make the ignorant wise nor the lazy industrious. It cannot lift the Indian across the great gulf which separates heathen barbarism from Christian civilization. Hence upon the churches and philanthropical associations rests now greater responsibility than ever before in the history of the Indian problem. And what we have seen and heard in our conferences leads us to hope that Christian people are ready to respond to the demands of the hour. They see the necessity of sending out as missionaries and teachers men and women of sound practical common sense, as well as of earnest Christian character; men and women who will win the confidence of the Indians and mold their character by the power of an upright, godly life among them; men and women who will not think any details of practical business or household economy beneath their notice. The Indian in the transition state, through which he is now passing, is in special need of daily help in all the small matters of life; he needs the personal presence of one who can, not only tell him how, but show him how to work like the late Father Wilber, or Mr. William Duncan, of Metlakatla, by taking hold of the plow, or running the machine, or mending the broken tool with his own hands.

*Allotments to the Sissetons, about 380, have been completed by Special Agent Lightner.

And what the teacher and the missionary ought to be in character, so ought to be every agent and physician and clerk and farmer and laborer employed in the Indian service. Every one should be pledged to total abstinence from intoxicating liquors, from profanity, and every evil habit. With a service pure and earnest and faithful, we believe that the severalty act will be the best boon ever granted by our Government to the Indian race.

NEW LEGISLATION.

Possibly some slight modifications of the severalty act may be found advisable after further experience in its execution. It may become necessary to grant larger tracts of land to some tribes, the Navajoes for example, who inhabit a sterile region, and must roam over a large country to find pasturage for their flocks and herds. Beyond this, and the suggestion we have already made as to the settlement of carefully selected farmers among the Indians, we now think of but two matters upon which additional legislation is needed. One relates to courts of justice. The Indians being made citizens, and subject to the laws of the States and Territories where they reside, it is essential to their protection that the courts be made accessible to them. Those now held are in many instances far away from the reservations and out of reach, for the Indians can not pay the cost of appealing to them for justice. Temporary relief might be found in legalizing the existing "courts of indian offenses," as Commissioner Atkins suggests. But the time will come when the Indians will not be an isolated people; when, after they have received their allotments and homesteads, the surplus lands will be occupied by others, who would not be subject to the decisions of Indian courts. It seems, therefore, wiser to extend the existing judiciary system, and to establish courts within the reach of all. Unless provision of some kind is made for the punishment of crime, and for the trial of civil suits, we shall have the same deplorable conditions as have long existed in the Indian Territory.

The other matter needing the attention of Congress relates to the costs of conducting courts, and of public improvements in the Indian country. The lands allotted to the Indians are exempt from taxation for a period of twenty-five years. The Indian has all the rights and privileges of citizenship, but is exempt, in large measure, from the burdens of citizenship.

The country where he lives will be organized into counties and towns. Courts must be established, public buildings erected, roads opened, and bridges built. It can hardly be expected that the white citizens of these counties and towns will pay willingly the whole expense of these public services and improvements. It is not just to require it; nor is it just to require the States and Territories to assume this burden. Hence, so long as Indian lands are exempted from taxation by the laws of the United States, provision should be made by the United States for re-imbursing to the States and Territories the amount which they will lose by such exemption. With these simple additions, we believe that the severalty act can be carried out with most beneficial results to the Indians and to our entire country.

In view of the new condition of Indian affairs brought about by this act, some earnest friends of the Indians have proposed radical changes in the entire service. One plan, elaborated by Professor Thayer, of the Cambridge Law School, is to abolish the Indian Bureau, and transfer

all its work and duties to the Judiciary Department, which shall be authorized to appoint commissioners to take charge of surveys and allotment of lands; trustees under bonds to hold and disburse annuity funds and appropriations; superintendents of schools and assistants to manage the educational work; to establish courts wherever needed, and to appoint judges of such courts, and justices of the peace to take cognizance of minor offenses. The scheme has not been perfected in the form of a bill for Congressional action; therefore, approval or condemnation of it would at present be premature. But we fail to see how the service would be simplified or improved by its mere transference from one department to another. It would still require the same number of agents to conduct it, though they might have new names, and all of every name and grade would still be appointed by fallible men.

Another proposition, which has been approved by the President, and the Secretary of the Interior, is the appointment of a new commission of Army officers and civilians who shall have large powers and take charge of all business relating to lands and education. In so far as the allotment of lands is concerned, this proposal is practically adopted in the severalty act, which provides for the appointment by the President of special agents for that purpose. Six such special agents have been appointed and are in the field. Some of them we know, and all we believe, to be well fitted for the work. In relation to their appointment, the following resolutions were unanimously adopted by the Mohonk conference:

Resolved, That the thanks of this conference be tendered to President Cleveland for the promptness with which he has entered upon the duty of carrying out the provisions of the Dawes land-in-severalty bill, and for the care which has been shown in the character of the special agents already appointed.

Resolved, That we extend to the President and to the Department of the Interior our hearty co-operation in further efforts to secure the most fitting men for this important and peculiar service, in the faithful performance of which the future of the Indians so largely depends.

In our judgment we have enough machinery for the management of the Indian work, provided it is well manned. The best machine will work only ruin in the hands of a poor engineer, while even an imperfect machine under the control of a skillful hand may turn out good work.

PROGRESS AND EDUCATION.

But little has occurred during the year to interfere with the industrial pursuits and progress of the partially civilized Indians. The raid of a small band of Apaches has been stopped by their capture and imprisonment. On the other hand, a settlement of peaceable Apaches in the San Pedro Valley has been broken up by lawless whites. These Indians, under the leadership of Eskimizin, their chief, had taken up lands in the valley, built comfortable homes, irrigated and fenced their farms, and, by their own industry, accumulated property. But soon white settlers began to encroach upon them, and, by threats of violence and arrests upon false charges, have succeeded in driving them from their good homes. They have left behind them all their possessions, which have fallen into the hands of their grasping persecutors. We trust that steps will be taken to restore to them their property and their lands.

The Northern Utes have been sadly disturbed by an unprovoked and shameful attack upon Colorow's camp by cowboys and Colorado militia, which resulted in a loss to the Indians of one man and three children killed, of their entire camp property, clothing, and provisions stored for winter's use, and of their large herds of horses, cattle, sheep, and goats

stolen by the merciless robbers. The story of the outrage is clearly told in the reports of General Crook and Commissioner Atkins, and the record will stand a dark blot upon the history of the State of Colorado. It is impossible to right such a wrong, but surely remuneration for the loss of property sustained by the Indians should be given at once.

It has been difficult to understand the reasons for the recent outbreak of the Crows of Montana, a tribe whose boast has been that they had never killed a white man. The best explanation we have seen is made by an officer of the Army who was present with his command and assisted in quelling the outbreak. Writing on the 19th of November, after the short, decisive action which put an end to the trouble, this officer says:

The resistance of some of the older men of the tribe to any change in modes of life, the restlessness of many of the young men not yet ready to settle down to civilized ways, the desire to make reprisals on the Piegiens, who have stolen their horses, and the superstitious fear of Chese-to-pah (sword-bearer) in his assumed character of medicine man, and perhaps a dislike for their agent and his ways, were the causes of the outbreak. There will never be another. The wounding of Chese-to-pah, within ten minutes after the firing began, shook his pretensions to invulnerability, and all who knew of it withdrew from the fight, and his death less than half an hour later ended all resistance and the war.

These disturbances, though serious and attended by some loss of life, have not had any wide effect.

The great body of the Indians have continued peaceable and have made commendable progress towards self-support. They have more land under cultivation than heretofore, twenty-three thousand acres of new land having been broken the last year. They have more and better dwellings, twelve hundred new houses having been erected by themselves. They have more agricultural tools and machines, some of them purchased with the proceeds of their farm products. Their stock has increased in number and improved in quality, and is better protected and cared for. For illustration of these general statements we refer to the report of Commissioner Waldbly. Of the Crow Creek Indians, he says:

As farmers they appear happy and contented, comparing in most respects favorably with the whites. * * * The lands are good and the Indians are proud of their farms, horses, and cattle. * * * They understand that they must eventually become self-supporting. Estimates for flour have been reduced from 130,000 pounds last year to 50,000 pounds this year.

Of the Santees, Mr. Waldbly says:

They are mostly farmers living on their own lands obtained under allotments and patents, and are reasonably successful. The lands are good, well adapted to crop-raising, and the results this year an improvement on those of former years. * * * I drove from 20 to 25 miles among these Santee Sioux farmers and the evidences of civilization, the large number of acres under cultivation, the growing crops, comfortable homes and industry of these Indians gave me a pleasant surprise. * * * Fifteen years ago, only, these Indians were in village or camp near the Agency, supported wholly by Government rations and supplies. Now rations are furnished only to the aged and infirm. What a change! When we consider, furthermore, that formerly the presence of these Indians was a constant menace to the white settlers, and that while some of the older of these farmers were on the war-path and engaged in the Minnesota massacre of 1862, they are now employed in the peaceable pursuits of agriculture, happy and contented, and in very large measure adopting the social and business habits of their white brethren.

Similar contrasts and proofs of progress may be found on many other reservations. To the impatient reformer the advance seems slow, but when we compare the present condition with that of fifteen or ten years ago we can see how real and great has been the change.

In the following table we present some facts collated from the reports of 1877 and 1887, showing the progress made during a period of ten years. The five civilized tribes are not included:

	1877.	1887.
Indians who wear citizen's dress	56, 188	91, 097
Houses occupied	9, 669	17, 046
Built last year	1, 103	1, 674
Schools	150	227
Scholars	6, 019	14, 333
Average attendance	3, 598	10, 520
Money expended for education by Government	\$209, 337	\$1, 166, 025
Money expended by religious societies	\$70, 114	304, 914
Indians who can read	9, 397	19, 816
Church buildings	105	159
Land cultivated by Indians	110, 550	237, 265
Wheat raised	211, 878	724, 958
Corn raised	856, 952	984, 972
Oats and barley	163, 247	512, 137
Vegetables	313, 975	524, 010
Tons of hay	31, 973	101, 828
Horses and mules owned	177, 361	358, 334
Cattle owned	49, 883	111, 497
Swine owned	26, 358	40, 471
Sheep owned	587, 444	1, 117, 444

These are some of the good results of the peace policy. We wish they were greater, especially in the line of

EDUCATION.

For, until an entire generation shall have some mental and industrial training, we can not hope to see the whole Indian race redeemed from barbarism and transformed into a self-supporting, thriving people.

To accomplish this, much more liberal appropriations must be made for education. The treaties of 1868, negotiated by the Peace Commission, promised liberal things; but the fulfillment has been meagre. The excuse has been that the Indians would not send their children to school, and therefore it was useless to build the school-houses and supply the teachers promised. That excuse is not valid now. Parents are anxious for the education of their children. The schools are everywhere overcrowded. During the last year the 227 schools supported wholly or in part by the Government furnished accommodation for 13,766 pupils and had an enrollment of 14,333. It is manifest that the capacity of existing schools must be increased, and facilities for the education of all children of school age should be furnished without delay.

ENGLISH VS. VERNACULAR.

On the question of teaching the English language exclusively in Indian schools, this board is already on record substantially indorsing the recent orders of the Indian Bureau, which have been subjected to much discussion and criticism. Ten years ago, in our report for 1877, we said:

Another measure essential to any good results is a common school English education. We would emphasize the importance of teaching Indian youth to speak and read the English language. If they are ever to be enfranchised as American citizens they must have some knowledge of the common language of the country. We recommend, therefore, that funds appropriated for education shall not be expended for the support of schools in which Indian languages are the exclusive medium of instruction.

Again, in 1881, alluding to the order of Commissioner Price, we said:

The policy adopted of teaching only English in the Government schools is eminently wise. To live in friendly relations with his neighbors, and to transact the ordinary business of life, to become a useful American citizen, the Indian must know the common language of the country. Many keen-witted Indians see this. Said an old chief in Oregon: "My father left me 1,400 ponies; if he had sold the ponies and sent me to school to learn white man's talk I should be better off now." We have visited reservations where schools have been in operation sixty years, and yet we were obliged to address the people through an interpreter.

"We can not afford," it has been said, "to raise any more Indians in this country." And yet, accepting the old fiction that Indians are foreigners, we have already raised two generations of Indians by unwise theories of education, and have kept them in isolation, shut up from intercourse with civilized communities about them by the strongest and highest possible wall of partition. A better system is now in use, and we trust the time is not far distant when English books and the English language will be exclusively taught in Indian schools.

We see no reason to revoke or to modify these words. The new life upon which the Indian is now entering makes an English education more important to him than ever before. The recent orders may seem somewhat sweeping and arbitrary, especially in their application to those schools which are supported by mission boards or by Indians without expense to the Government; but they have been greatly misunderstood. They have been interpreted to forbid the preaching of the Gospel and all religious exercises in the vernacular. Some of the officers of the Department appear to have given them this construction. It is reported that United States Inspector Bannister, in October last, directed the Rev. Thomas L. Riggs, missionary in Dakota, to close the mission day-schools on the Cheyenne River, with the further injunction that even if no school is kept daily religious services (in Dakota) will not be allowed. Some other instances of this kind are reported. We do not believe that such extreme action was intended or is justified by the orders of the Indian Office. We are sure there is no wish to restrict in any way religious liberty or to interfere with religious exercises.

The orders as we read them refer to schools attended by children, and they forbid the teaching of such children to read and write the Indian languages; they forbid the teaching of grammar, geography, arithmetic, and other branches of common school education in the vernacular, and of course the use of school books printed in the vernacular. They require that English shall be the language of conversation in the schools, but it would be an extreme construction to say that the teacher must never explain the meaning of an English word by the use of the vernacular if he is able to use it. With regard to the few small mission schools on reservations which have no Government support, we are inclined to think that the orders might be wisely modified or suspended until those who support such schools can make arrangements to employ English teachers.* The school facilities being now sufficient for only about one-third of the Indian children of school age, every effort for their education should be welcomed. A little teaching even in the vernacular is better than no instruction. At the same time we would urge the mission boards to conform as soon as possible to the wishes of the Indian Commissioner. All admit that the English language must be brought to the front at the earliest possible moment. All admit the wisdom of requiring its exclusive use in the Government schools. If an English education is best for the 14,000 pupils enrolled in Government, why is it not best for the 400 pupils enrolled in the mission schools?

* The orders have been modified by Commissioner Atkins.

INDIANS IN CALIFORNIA.

In our report of last year we called attention, as we had done often before, to the sad condition of the Mission Indians in southern California, and of the Round Valley Indians in northern California. We urged the passage of bills then pending for their relief. Both were passed in the Senate, but Congress adjourned without action upon them in the House of Representatives. We also urged action by the Executive to clear the reservations of those Indians of intruders and to protect them from the encroachments of squatters and cattle men. Orders to this effect were issued very soon after the adjournment of Congress. In the case of the Mission Indians these orders have been to some extent carried out, and the people still retain possession of their ancestral homes. But suits for ejectment against some of them are now pending in the courts, and but for the help of the Indian Rights Association and the Boston Association they would have very little prospect of success in the defense of their rights.* Legislation is still needed in their behalf.

In the Round Valley case the order for the removal of trespassers has not been successful, and they still hold and use almost the entire reservation. Refusing to obey the orders of the Interior Department, a military force was detailed by General Howard to eject them; but the officer in command was met by the sheriff of the county with a writ of injunction issued by the county court, and telegraphed to General Howard for instructions. General Howard telegraphed to the War Department and was ordered to withdraw his troops and wait for a settlement of the case in the courts. The Department of Justice then instructed the United States district attorney for California to take charge of the case, and by him it was transferred to the United States district court, where it is now pending. The attorney seems to have but very little hope of securing justice to the Indians through the courts of California. Thus a people, peaceable and unoffending, able and willing to support themselves, are dispossessed of their rightful property and driven to starvation or to dependence on the Government while the intruding thieves hold their ill-gotten wealth, and intrenched behind the decrees of the courts bid defiance to Executive orders and to the Army of the United States. Once in California the order of vigilantes inflicted summary punishment upon thieves and robbers. But there are no vigilantes to avenge the wrongs of Indians. The story of the injustice and wrongs endured by the Round Valley Indians is as dark as any chapter in the century of dishonor. It is all on record in the Indian Office, and we know that no effort has been spared by that office to give relief and to secure the permanent rights of these Indians. The responsibility now rests upon the United States Congress. The remedy for all these evils and troubles is the passage of the bill which was before the last Congress. The same bill, with slight modifications, has been prepared by the Commissioner of Indian Affairs for the action of the present Congress. It ought to receive early attention and to become a law without delay.†

* The Saboba case has been decided in favor of the Indians.

† Since the above was written the following emphatic message has been sent to both houses of Congress by the President:

To the Senate and House of Representatives:

I transmit herewith a communication, of the 23d ultimo, from the Secretary of the Interior, submitting a draught of a bill "to provide for the reduction of the Round Valley Indian Reservation, in the State of California, and for other purposes," with accompanying papers relating thereto. The documents thus submitted exhibit extensive and entirely unjustifiable encroachments upon lands set apart for Indian

RECOMMENDATIONS.

Our recommendations therefore are—

- (1) The early passage of the Round Valley and Mission Indian bills.
- (2) The establishment of courts at points accessible to all Indians.
- (3) Provision for the expenses of courts and public improvements, so long as Indian lands are exempt from taxation.
- (4) Provision for assisting graduates of training schools and other deserving Indians in building homes.
- (5) The application of civil-service principles to all appointments in the Indian service.

Respectfully submitted.

CLINTON B. FISK,
Chairman.

E. WHITTLESEY,
Secretary.

ALBERT K. SMILEY.

MERRILL E. GATES.

WM. McMICHAEL.

JOHN CHARLTON.

WM. H. WALDBY.

WM. H. MORGAN.

JAMES LIDGERWOOD.

WM. D. WALKER.

The SECRETARY OF THE INTERIOR.

occupancy, and disclose a disregard of Indian rights so long continued that the Government can not further temporize without positive dishonor. Efforts to dislodge trespassers upon these lands have in some cases been resisted upon the ground that certain moneys due from the Government for improvements have not been paid. So far as this claim is well founded the sum necessary to extinguish the same should be at once appropriated and paid. In other cases the position of these intruders is one of simple and bare-faced wrong-doing, plainly questioning the inclination of the Government to protect its dependent Indian wards and its ability to maintain itself in the guaranty of such protection.

These intruders should forthwith feel the weight of the Government's power. I earnestly commend the situation and the wrongs of the Indians occupying the reservation named to the early attention of the Congress, and ask for the bill herewith transmitted careful and prompt attention.

GROVER CLEVELAND.

EXECUTIVE MANSION, January 5, 1888.

APPENDIX.

A.

REPORT OF THE PURCHASING COMMITTEE.

WASHINGTON, D. C., *January 13, 1888.*

SIR: The purchasing committee of the Board of Indian Commissioners respectfully submit their annual report for the year 1887, as follows:

In compliance with the advertisements from the Indian Bureau at Washington sealed proposals for subsistence and transportation for the Indian service were opened and publicly read on the 12th day of April, 1887, at the Chamber of Commerce Building in Saint Louis, Mo., in the presence of Hon. J. D. C. Atkins, Commissioner of Indian Affairs, Mr. J. J. S. Hassler, representing the Secretary of the Interior, and the following members of the Board of Indian Commissioners, viz: E. Whittlesey, William H. Waldby, and William H. Morgan. There were one hundred and eighty-four bids received for subsistence and transportation.

Contracts were awarded for nett beef amounting to 836,800 pounds at an average of \$7.06½ per 100 pounds, which was 65½ cents per 100 pounds less than last year. Contracts were awarded for gross beef amounting to 34,878,000 pounds at an average of \$2.80 per 100 pounds, or 24 cents per 100 pounds less than last year; making a total saving upon these articles of nearly \$90,000 upon the prices of last year. All other articles of subsistence were purchased at about the same rates as last year except coffee, which was much higher, being about \$30,000 above last year. On April 15, 1887, there were nine bids for stock cattle opened and contracts awarded. The bids for transportation to Northwestern agencies were from 50 to 100 per cent. over last year's rates, some of the contractors stating that on account of the interstate-commerce law they had been unable to make special rates with the railroad companies. It was deemed advisable to reject such bids and readvertise. This was done. Bids were subsequently received and opened, and lower rates obtained.

In compliance with advertisements from the Indian Bureau, Washington, D. C., sealed proposals for annuity goods and supplies for the Indian service, other than those called for as above stated at Saint Louis, were also opened and publicly read on May 3, 1887, at the United States Government warehouse, Nos. 65 and 67 Wooster street, New York City, in the presence of Commissioner Atkins, Mr. Hassler, representing the Secretary of the Interior, and the following members of the Board of Indian Commissioners, viz: General Clinton B. Fisk, Albert K. Smiley, E. Whittlesey, Merrill E. Gates, John Charlton, James Lidgerwood, William D. Walker, and William McMichael.

A number of bidders and others were present at the openings of bids at both Saint Louis and New York. The public advertisement for supplies and the public opening and reading of bids induce competition and enable bidders to attend and compare their own bids with others. Bidders are invited to be present at these openings, and the officers of the Government and the members of the Indian Board who attend are glad to receive at the time any suggestions from bidders or others which will promote the efficiency of the service. In order to see that the goods furnished are equal to the standards called for, and contracted for, the Commissioner appoints special inspectors to assist in their inspection. For the year 1887 these inspectors were as follows, in New York, viz: E. R. Livermore for flour, T. I. Paine for groceries, James T. Faulkner for caps and hats, William Elliott for medical supplies, Charles A. Schofield for harness and leather, George G. Nason for boots and shoes, Andrew T. Anderson for clothing, John R. Gillman for shelf hardware, E. L. Cooper for agricultural implements and hardware, Samuel McCauley for notions, William H. Hood for dry goods, and Frederick A. Judson for school books. Mr. E. L. Cooper was also appointed inspector of miscellaneous supplies. In Saint Louis Jerome Hill was appointed inspector for groceries, and Daniel Conroy for harness and leather.

The United States Government warehouse at New York during the past year has been under the able superintendence of Mr. John R. Wilbon.

In New York the number of bids received was 273.

The awards of contracts are made by the Commissioner of Indian Affairs. Commissioner Atkins attended personally to making the awards, assisted by Mr. Hassler and by your committee.

The number of contracts awarded was 216.

The business of the Government warehouse at New York from July 1, 1887, to December 31, 1887, was as follows:

Number of packages of assorted merchandise shipped	26, 606
Weight of said merchandise.....pounds..	3, 834, 499

The shipments from various points in the West thus far reported were—

Packages.....	10, 371
Weight.....pounds..	2, 220, 704

To these are to be added the number and weight of additional packages still to be reported by Inspector Cooper.

Sometimes Indian agents in making requisitions for supplies of clothing, etc., are not sufficiently explicit in stating the particular sizes required. In order to prevent any loss from sending the wrong sizes, agents are requested to specify the exact sizes required, particularly in hosiery, boots, shoes, hats, caps, and clothing.

Your committee respectfully recommend that all bids and proposals for supplies for the Indian service be opened at one place and as early in the present year as practicable. They recommend New York City as the place of opening the bids for the present year 1888. They are of opinion that opening the bids in one place attracts more bidders and makes greater competition among them.

Your committee renew their expression of hope that with the allotment of lands in severalty to the Indians, and the increase in their education and civilization, the amount of mere dependent food supplies will diminish, and that the efforts of supply will be more and more directed to furnishing them with the means of independent labor and education.

Very respectfully, yours,

WILLIAM McMICHAEL,

Chairman of the Purchasing Committee, Board of Indian Commissioners.

General CLINTON B. FISK,

Chairman Board of Indian Commissioners.

B.

REPORT OF WILLIAM H. WALDBY.

ADRIAN, August 15, 1887.

SIR: In compliance with your letter of June 14, 1887, requesting me to visit the Indian agencies and schools in southern Dakota and Nebraska, and to inspect all matters connected with the management of Indian affairs, giving special attention to the execution of the Dawes severalty bill and to the condition of students returned from Eastern schools, I left Adrian July 6, reaching Pierre, Dak., via Chicago and Saint Paul, in the evening of the 9th. I left Pierre the same night and drove to Oahe, 16 miles, where an Indian industrial school, under the auspices of the American Missionary Association, is located, and which is in very successful operation. It is under the management of Rev. T. L. Riggs, whom I had hoped to meet, but found that he was absent, prosecuting his labors elsewhere on the reservation. I was cordially entertained by his estimable wife and household until Monday morning, the 11th. I learned that the school here has had an attendance of some 40 Indian children, all Siouxs, ages ranging from six to eighteen years. At present the school is closed, this being the vacation period.

CHEYENNE RIVER AGENCY.

July 11 I drove to the Cheyenne River Agency, and there met Mr. Charles E. McChesney, the United States Indian agent, by whom I was accompanied through the agency grounds and to an inspection of the supplies, buildings, and matters generally appertaining to the agency. Fortunately for my observation, it was ration-day for the nearly 3,000 Indians under his charge, and I witnessed the issue of supplies to the large

number of Indians there congregated and through whom the supplies reached the others of the tribe. The distribution seemed to be conducted with reasonable fairness; and aside from the salt pork, which was "rusty," if not otherwise damaged, I should say satisfactory. I was informed that the poor condition of this salt pork was owing to its having been a long time on hand. The Indians were orderly, well-behaved, and apparently contented. The agency boarding-school for boys has had an attendance of some 60 pupils, which number is up to its capacity. Several day-schools have been in successful operation at different places on the reservation, and have been well patronized. The disposition to have their children educated evidences an increased interest on the part of the parents. Several new school-houses have been built during the past year, and Agent McChesney deems it very important that additional buildings and facilities should be afforded him, so that the number of pupils may be doubled at the agency school. Saint John's boarding-school, for girls only, is situated some $2\frac{1}{2}$ miles from this agency, and I understand it to be very ably managed by Mr. and Mrs. J. F. Kinney, jr., both of whom I had the pleasure of meeting at the agency in the evening. I had heard so much favorable mention of this school and its success that I was disappointed at not finding it in session, it being the vacation period.

A steady progress in farming on the part of the Indians is said to be noticeable, and the requests for and the furnishing to them of oxen, horses, and agricultural implements exceed those in any former year. This in spite of the fact that the past two or three seasons have been unpropitious for crop-raising. The drought in May last and dry spells later have reduced crop prospects at least 50 per cent. on all around average. It may prove to be the fact that these lands are better adapted to grazing than crop-raising.

I conversed with some of the Indians through an interpreter as to how they felt about taking lands in severalty, but was unable to get much in the way of opinion from them. I was told by one of the chiefs that a council of thirteen, of which he was a member, had been elected by the tribe to consider and possibly negotiate for a change of some nature in the near future. Agent McChesney thinks the Indians on some portions of the reservation are looking with more favor on the land-in-severalty plan. It is evident that some of the older Indians, who have long swayed the younger element and have hindered advancement, are rapidly losing their influence, education and civilization being the cause thereof. I will here remark that while passing through the agency grounds I noticed with pleasure that the Indians were examining with much interest the scythes, mowers, and other agricultural implements, and seemed to be practically conversant with their uses. It being the haying season, many of these implements were to-day issued to them.

The condition of the returned students of the reservation from the eastern industrial schools is difficult to determine, and accounts are somewhat conflicting. I learn that they are, on the average, doing as well as could with reason and under all the trying circumstances be expected. Were it not for the pernicious influence, example, and opposition to progress of the old Indians, much better results might be counted on. The boys are given employment at carpenter work, blacksmithing, painting, herding, etc., when practicable; but that they need better opportunities for steady employment is beyond question. I was told that some of the girls are engaged in missionary and educational work, but with many of them there is no continued advancement apparent. I will add, however, that I heard but little said to their detriment. I am inclined to the belief that the number of returned boys and girls who have actually degenerated is small; but death, I am informed, has taken off about 20 per cent. of those returned to this reservation, scrofula and consumption being the immediate cause.

The Sitting Bull Indians, located on Cherry Creek and above there, are at times somewhat lawless and leave the reservation, make visits to Rosebud, kill a cow or two, and revel in feast, "sun-dance," and general carousal. The agent is using his endeavors to bring them to better discipline and, if possible, to persuade them to send their children to school, break up their camps, and adopt a more commendable mode of life.

Agent McChesney impresses me as having talent essential to his official position. Rumors reflecting on the management were said to exist, and I took pains to ascertain through several sources and from sundry persons relative thereto. I failed to discover any matter or find any person willing to make charges or complaint sufficient to require investigation.

Before closing the report of my visit to this agency I feel it my duty to say that some features of the beef slaughter and delivery ought, in my opinion, to be eliminated. The work should be performed with less cruelty and brutality to the animals, and certainly with less offensiveness and disgust to humanity. I noticed one of the Indian assistants, with a pole, and a spike in the end thereof (which spike, in my opinion, was very much too long for any apparent necessity), engaged in plying it unmercifully and to the intense agony of the animals. I observed Indian women, and girls even, waiting at the slaughter-house, anxiously and with seeming avidity, for the offal to be thrown them, as to dogs, and, after having obtained it, commence not only handling and curing, but

I also noticed that it was being devoured raw by many of the Indians, and in a manner most disgusting and sickening to the average white beholder. I claim that squaws and Indian girls should at least be rigidly excluded from the vicinity of the slaughter-house and the sight of and familiarity with its objectionable features, and that male Indians be compelled to first receive and cleanse (?) such offal, with a somewhat more seeming approach to decency, before the females are allowed to commence the process of curing the "choice morsel," as it is generally claimed the Indian considers it, and which assertion I have no reason to doubt. I do not mention these as matters peculiar to this or any other one agency, for I presume the same plan has been in general practice for long years. But does not such repeated exhibitions and examples of cruelty and depravity tend to keep the whole tribe demoralized, and is it not particularly debasing to the younger members thereof? That it has no tendency to inspire the returned students from Hampton, Carlisle and elsewhere with elevated impressions is certain; that it does tend to dispirit them would be reasonable to assume.

I was hospitably entertained by Agent McChesney and his amiable wife at their pleasant home during my stay. On the 12th I left for Pierre, arriving there in the evening. On the 13th I left Pierre by rail, necessarily remained overnight at Mitchell, and arrived at Chamberlain about noon of the 14th.

CROW CREEK AGENCY.

Very early on the morning of July 15 I drove up the river to Crow Creek Agency, and met Mr. W. W. Anderson, the United States Indian agent, who seemed pleased at my visit and took much pains to impart information. As he is agent also of the Lower Brulé Indians, reference will occasionally be had to that reservation also.

The number of Indians at Crow Creek is from 1,000 to 1,100, and at Lower Brulé 1,200 to 1,300—possibly 2,400 all told. At the Crow Creek Agency industrial boarding school 60 pupils have been in attendance the past year, being all that could be accommodated. Good results have been obtained and Agent Anderson would like to make additions and extensions to the building, sufficient to accommodate double the present number of pupils. The children are ready and anxious to attend if provision can be made for them. From 200 to 250 children of the Indian farmers living on the allotted lands are willing to attend school, but are denied the privilege, as the school-houses would necessarily be too far apart. Mission schools have increased two in number.

As farmers, the Crow Creek Indians are far ahead of the Lower Brules and are progressing rapidly; but the latter are doing better this year, and the anxiety to take lands in severity is on the increase at both reservations. I rode many miles with Agent Anderson into the Crow Creek Reservation to see these Indians at their homes and to view their farms, houses, and crops. The agent has built 17 new farm houses and made other farm houses comfortable to the number of about 100 during the past year. I was quite surprised to see such improvements and to find so many pieces in crops. These Indians are doing remarkably well, and their success stimulates desire for more farm allotments. As farmers they appear happy and contented, comparing in most respects favorably with the whites. The past two or three years have been unfavorable for crop raising, and yet these agriculturists are doing not only fairly well, but are entitled to much credit. The lands are good and the Indians are proud of their farms, horses, and cattle. They raise wheat, oats, and corn, and the latter now promises well. The agent is erecting a grist-mill, which is to be in operation in October. Two practical farmers are employed to aid and instruct the Indians—one at each agency. Indians take fair care of agricultural implements, and 15 yoke of oxen have been loaned to them this year. In issuing cattle and horses at both agencies the endeavor is to make them feel that the Government helps those Indians who make good use of and take proper care of the stock. They are given to understand that they must eventually become self-supporting. Estimates for flour have been reduced from 130,000 pounds last year to 50,000 pounds this year. It is proposed to erect a home for the care of the aged and infirm Indians.

I have confidence in Agent Anderson's earnestness, activity, and ability. He seems to be looking closely and carefully to the interests of the Indians and the Government as well, and impresses me as being an exceeding worthy and exemplary worker in the cause.

LOWER BRULE.

I returned to Chamberlain in the evening, and on July 16 visited Lower Brule, accompanied by Agent Anderson, and was received by Mr. P. L. Tippet, clerk in charge. The agency industrial boarding school has accommodations for thirty scholars, and has been filled to its capacity. There is one other school only on this reservation, a camp school, located near the Missouri River, about 6 miles below the agency, at the mouth

of White River. It is conducted by Miss E. Goodale, well and favorably known as an earnest educator and friend of the Indian. A Hampton boy, who is a good representative from that institution, is the industrial teacher for the boys, and Miss Tileston, a missionary and very able assistant, imparts industrial instruction to the girls.

These Brule Indians are already doing considerable farming, and the progressive element is in favor of further surveys and allotments. An increased number are now ready to take land in severalty and commence farming. They see their Crow Creek neighbors prospering, and it creates a desire to follow their example. New surveys have just commenced on the Lower Brule side of the Missouri River, for the purpose of allotting land to those who have already asked for it, as also to others who may be induced to do so. Fair crops have been raised and the farmers now own horses and cattle in considerable numbers, and the agent has encouraged them by issuing some oxen and American brood mares. Rations are gradually being cut down, and it is thought that it has a tendency to stimulate the Indians to industry.

Some 60 children have been sent to Hampton from these two agencies, and about 50 have returned. Of the latter, Agent Anderson says 6 are well employed and others have been engaged in carpenter work and diffeene industries, but as a rule do not seem particularly ambitious to labor. The reason they give is that the pay is not sufficient. They roam about the camps and agencies doing not much better and no more than others of the tribe. They ought to be made to feel the necessity for labor and that they can not have food and clothing without laboring for them. None of the returned girls have found employment, as there seems nothing for them to do, and they gradually drop back to ways and habits of the tribe. I will here add that I find other persons who sympathize with and defend these students of both sexes, and say they are no worse off than might be expected. That the lack of steady employment befitting the various trades or occupations for which they have been educated is one of the principal causes of their unstable condition would seem to be evident; and, in this connection, it was with pleasure that while at Brule to-day I met Miss Grace Howard, of New York City, a young lady whose well-directed zeal in the cause of Indian reformation has gained for her merited prominence. She is deeply interested in the work and endeavors to provide employment for the Indian girls from the Eastern schools, and among other projects such as plain sewing, making clothing, etc., already meditated by her, that of dairying is under consideration, and I see no reason why it is not practical and might not become successful. A mission site, on Crow Creek, some 12 miles from the agency, was selected for her a day or two ago and a building will be erected. A little church or chapel, now standing at the creek, some 3 miles distant, will this fall or winter be removed bodily to Miss Howard's new site. I returned to Chamberlain in the evening, and on the 17th left there by rail. I was compelled to remain over at Mitchell until next day noon for my train, and arrived at Springfield the next evening, the 18th.

SANTEE AGENCY.

I crossed the Missouri River the same night, and on my arrival at the Santee Agency was welcomed by Mr. Charles Hill, who is the United States Indian agent for consolidated Santee, Flandreau, and Ponca Agencies. On invitation, his hospitalities were thankfully accepted during my stay. On the Santee Reservation there are now about 870 Indians, all told. They are mostly farmers, living on their own lands, obtained under allotments and patents, and are reasonably successful. The lands are of good soil, well adapted to crop-raising, and the results this year an improvement on those of former years. On the 19th, in company with Agent Hill, I drove from 20 to 25 miles among these Santee-Sioux farmers, and the evidences of civilization—the large number of acres under cultivation, the growing crops, comfortable houses, and industry of these Indians—gave me a pleasant surprise. They were in the midst of the wheat and oat harvest, and reapers were in operation, and Indians were busily binding the sheaves and doing other work incident to the harvest. In all these fields there was not one white man to be seen; all were Indians. Many fine fields of growing corn were noticeable. Fifteen years ago only these Indians were in village or camp near the agency, supported wholly by Government rations and supplies. Now about 4,000 acres are under crop, and rations are only furnished to the aged and infirm, of whom there are about 60. What a change, when we consider, furthermore, that formerly the presence of these Indians was a constant menace to the white settlers, and that while some of the older of these farmers were on the war-path and engaged in the Minnesota massacre of 1862, they are now employed in the peaceable pursuits of agriculture, happy and contented, in very large measure adopting the social and business habits of their white brethren, and desirous that their children shall be partakers in the blessings of an education. The blacksmiths, carpenters, millers, engineers, harness-maker, overseeing farmer, laundress, assistant laundress, assistant seamstress, and assistant cook are all Indians.

There is one Government boarding-school, averaging 75 to 80 scholars, ages ranging from 6 to 18 years; attendance regular and results satisfactory. I called at the industrial boarding-school of the American Missionary Association and was shown through the building by Rev. A. L. Riggs, in charge. It has capacity for some 150 scholars, but it is now the vacation period. There were, however, two classes being taught in the primary department, and I witnessed with interest the work in progress, and was shown many articles, both useful and ornamental, the handiwork of the Indian mechanics and artisans educated at the institution. There is one Protestant Episcopal mission school located across the river at Springfield, Dak., with capacity of 30 scholars, under supervision of the Santee agent, to whom reports are made; said to be doing good work. Also one day-school at the Flaudreau Agency, with 36 scholars enrolled, and an average attendance of about 20; said to be a successful school.

During the past year there have been built for the Santee Indian farmers 13 houses, for the Poncas 5, and at Flaudreau 3. The Santees all have their land allotments, and the remaining lands have been taken by white settlers. A total of 174 brood mares have been issued: 140 at Santee, 24 at Flaudreau, and 10 at Ponca, and agricultural implements have been loaned to the Indians about in accordance with their needs. Santee has been fortunate in having good officers and farming instructors, and good reservation and mission schools, and progress in civilization and agriculture has been steady and satisfactory. At Santee there is a good grist-mill, and all the agency buildings were apparently in fair condition. I understand the conduct and morals of the Santees and Flaudreaus to be particularly good. Some few of the Poncas manage to obtain spirituous liquors, in rare instances, at the Niobrara saloons, and a small number of them have a plurality of wives.

The experience at this agency appears to be that the Eastern industrial training-schools have done and to a certain extent are doing much good to the Indian children. Many of these, however, on their return home, after the three or four years of absence, are quite disposed to sow more or less "wild oats" before settling down to industrial pursuits. On the contrary, those who have received education at the reservation industrial schools seem more inclined to immediately commence work; and they usually apply themselves with reasonable diligence. For mechanics and teachers there is not employment for all who return or are competent, and but few are disposed at the start to labor at farm work; but a fair percentage of them do after awhile engage in agricultural pursuits.

Agent Hill impresses me as being a judicious and conscientious manager, and I am pleased with his methods. The Indians seem to have implicit confidence in him, and readily yield to his advice and comply with his commands. While at Santee I had the pleasure of meeting Rev. John E. Smith, teacher and missionary and sub-agent in charge of the Poncas. As I subsequently made a visit to this reservation, I shall have occasion to refer to it later on.

YANKTON AGENCY.

July 20, I drove from Springfield to the Yankton Agency, where I found Mr. J. F. Kinney, the United States Indian agent, at the office; and I may here say that I deem this the most pleasant agency site that I have yet visited. I understand there are about 1,775 Indians all told on this reservation. After dinner, in company with Agent Kinney, I visited the employes at work in the blacksmith, carpenter and wagon repair, tin, shoe, and harness shops, and at the grist and saw mill, all being Indians except one. Also visited the agency industrial boarding-school, and had a pleasant interview with Mr. Perry Selden, the superintendent. The school has an enrollment of 113 scholars, and average attendance for the school year ending June 30, 1887, was 79.81. School was in vacation, but the agent informed me that progress was good and results were satisfactory.

I took a drive many miles on the reservation in company with the agent and visited some of the Indian farmers and saw them at work. The beauty of the lands, the productive soil, growing crops, comfortable dwellings, and evidences of improvement and progress gave me a pleasant surprise. With the Indians, I am informed, the feeling regarding taking land in severalty has undergone a great change in favor of so doing within the past two years. Some two hundred families are now located on claims and ready for the allotments. Much opposition was for a while manifested by a few leading Indians, but since the passage of the Dawes bill and its explanation by Agent Kinney by diagrams marked on the floor, showing how much land each family would receive under its provisions, there has been a growing disposition to take the lands in severalty, and the opposition is dying out. Here, as at most of the other reservations visited, crops are light, owing to the drought. Wheat and oats will yield about one-half a crop, but growing corn looks fairly well. There is, however, at least 25 per cent. more acreage under cultivation than last year. These lands are rich and fertile, are well adapted to both crop

raising and grazing, and I feel satisfied the Indians can, with proper urging and careful instruction, not only soon become self-supporting, but would be able to do even better. They now own horse and ox teams, and agricultural implements are issued to them as their needs require. The larger proportion of them are inclined to industrial habits, and with fair remuneration or reasonable results from their labor are quite disposed to work. There are yet some indolent ones, and it is difficult to induce them to do much labor. These will not adopt agricultural pursuits, and are constantly making excuses so long as they can obtain rations that will afford them partial subsistence. The agency farmer goes out among the Indians and teaches them practical farming. Twelve Indians are employed on police duty.

I could learn but little regarding the returned Indian students from Eastern schools, aside from information obtained from Agent Kinney. He does not speak in very commendatory terms of the energy and example of these children as a rule. He says the boys are not sufficiently anxious for work either as teachers, farmers, or in the shop; that they usually ask for more wages than can be paid them, and encouragement to go upon a farm is not entertained. He particularizes several cases of both boys and girls who are doing nothing, and whose conduct is anything but exemplary; thinks that many of the trades learned at the East are not suited to reservation industries, and that the farming methods there learned are not adapted to Dakota; also, that the Eastern climate, on account of humidity, is not as well suited to these Indian children. He gives it as his opinion that they should be educated at the agency schools. There the children are in communication with parents, and these visit them; the influence is beneficial and parents take interest and pride in the progress and success of their children.

I called at St. Paul's (Episcopal) boarding-school for boys; the buildings are pleasantly located, and the institution has for the past year been doing successful work under the management of Mrs. J. H. Johnston, principal, and some thirty-five to forty pupils have been in attendance. I also spent a pleasant hour with Rev. J. P. Williamson, Presbyterian missionary, who has been a long time resident at the agency, and was raised among the Sioux Indians.

I was informed that the supplies are reasonably satisfactory, excepting that the clothing for boys bears higher marked numbers than waist size would warrant. Boots and shoes are also small for the numbers marked thereon.

The Indians here are peaceably inclined, and while some immoralities exist there is no intemperance from spirituous liquors worthy of mention.

It would have pleased me better to note less coolness and a more cheerful and complete spirit of harmony existing between some of the officials and the managing head. I am not prepared to intelligently state what is the occasion of the apparent want of concord, nor to say positively where the blame, if any, rests. I can well understand that the position of Indian agent is at times extremely trying and perplexing. It requires the exercise of extraordinary good judgment, common sense, patience, clear discrimination, and firmness to be successful. I have no reason to believe, either from observation or conversation had with Agent Kinney, that he considers himself the acme of perfection in all of these requisites, but in justice to him will say that I found he had friends who credit him with tact and ability in sufficient measure to make his displacement at the present time neither desirable nor wise.

July 21 I left Yankton Agency and arrived at Niobrara in the evening.

PONCA RESERVATION.

The next morning Rev. John E. Smith came over from the Ponca Reservation, and on invitation I returned there with him and made a limited visit. We accomplished an enjoyable drive up the valley of the Niobrara River among the Indian farms, and it was pleasing to note the evidence of civilization and improvement in farming, the comfortable but small frame dwellings, the growing corn, and the large number of Indians busily engaged in harvesting the wheat and oat crops, the numerous stacks of which gave additional effect to the landscape. I had more or less talk with the Indians in this locality and they not only seem to appreciate the necessity for tilling the soil but are looking forward to a more rapid advancement in agricultural pursuits. Some of them already find a profit in raising live stock and are rapidly learning to understand the value of property. I deem their lands, on the average, to be better and more valuable even than those of Santee. In a few cases some who were formerly considered the most worthless Indians have had sufficient perception to see that the new way is better than the old, have taken land, and are to-day among the best of these farmers. The main settlement for farming at present is in the valley of the Niobrara, extending some 5 or 6 miles and averaging about $1\frac{1}{2}$ miles in width. There are two other settlements, one of 7 families located on the Niobrara, and the other on the Missouri River, 5 miles north, consisting of 6 families. A Government day school, with a good and well-appointed frame school

building, is under Mr. Smith's charge, with an enrollment of 15 scholars, and good progress is noted. It being situated about midway of the valley, takes about all of the children of school age. Some 27 scholars from this reservation are at Genoa, Hampton, and other schools. There are now about 40 families, and 35 frame dwellings have been built for them during the past three or four years. Cattle and brood-mares have been issued to the farmers and additional land will be broken this year. The Indians as a rule are orderly and well-behaved. Some few of the young "bucks" seem determined to have two or more wives, and measures looking to punishment therefor have been inaugurated. Aside from such few, the rest are true to their marital relations, and as a people may be said to be chaste.

There is but one returned Eastern student at present on this reservation, and she, while capable, is doing very poorly, as her moral character is bad. Her ill conduct is not chargeable to Eastern school education, but to her life in early days.

I returned to Niobrara and left there in the afternoon by stage for Creighton, arriving at night, and resumed my journey on the 23d by rail for Valentine, which I reached late the same night.

ROSEBUD AGENCY.

On the 24th, in company with Mr. George Lunz and by his invitation, I rode from Valentine to Rosebud Agency, arriving there in the afternoon. Mr. L. F. Spencer, Indian agent, and his interesting family, very kindly provided for me at their residence during my stay. There are now 7,790 Indians, all told, under charge of this agency, and the increase over former number is occasioned by the return of students to the reservation. These Indians, as a rule, are not yet well up to the idea of taking lands in severalty, but Agent Spencer is encouraging and pushing them as fast as possible. Since his last annual report 30 have made application, but for lack of surveys, in part, no allotments have been made. Homes have been selected and crop acreage has increased, notwithstanding the adverse influence of many of the older Indians, and the outlook is now full of hope. The number of additional acres fenced this year is about 400. While the agricultural progress may seem slow, it is steadily advancing, and it is hoped the Indians will this year have corn and oats for sale, and if so, the Department, in accordance with its wants, should buy of these farmers as they may have the grain to spare. Let us bear in mind that a few years ago, comparatively, these Indians, as their ancestors had been, were nomads and marauders, not only lawless, ignorant, and depraved, averse to toil and honest effort, but at times active in scenes of brutality and inhumanity, and whose presence was a constant menace to the white settlers of the frontier. The wonderful change already accomplished is possibly no more than the true friend of the Indian may have hoped; but yet I deem it vastly greater practically than could have been with reason anticipated. One camp of Indians adjacent to the Rosebud Agency, where no farming had been done, has been broken up and divided into 3 camps and removed, respectively, 60, 25, and 10 miles, and all are now doing comparatively good work at land cultivation. They were told they must break up and go or they would be forcibly removed, and they decided to and did go peaceably.

There is at this agency one head farmer and one assistant. Five additional farmers have been employed from April 1 for six months; these five only exhausting the \$900 which is allowed for one other assistant farmer for the year. About one hundred additional log farm-houses have been erected during the past season. The prospect for fair crops this year is owing to better rainfall and in measure to the efficiency and practical efforts of the agent and his farmer assistants. Heretofore, owing to dry weather and drought, but little had been accomplished at crop raising. The Indians are doing more or less at stock grazing, and this pursuit is steadily on the increase. All the freight hauling from the railroad to the reservation is now done by them, and they not only do it satisfactorily, but seem well adapted to such service. Indian labor is employed at this agency wherever it can be made available. Fifty yoke of Government oxen will soon be issued to deserving Indians. Ten stallions have been sent here, but five only were accepted as being up to inspection requirements. Those accepted will be sent away to the various camps. Issues of stock-cattle, cows, heifers, and bulls, will be furnished to those who have made provision of hay to winter them.

There are twelve day schools located in different camps, and one at the agency, which with the mission schools approximate an attendance of 500 pupils. I understand there are 1,921 children of school age on the reservation. The two mission schools have had an aggregate attendance of 91 scholars during the last quarter—one under the auspices of the Protestant Episcopal, and the other of the Catholic Church. The Catholic is now transformed into a contract boarding-school. Agent Spencer thinks a good Government boarding industrial school should be erected and in operation here without delay, and that scholars should be graduated from the camp-schools and educated at such institu-

tion. His idea is that scholars can be more practically fitted for reservation life and with better general results to the tribe at such school than at the East or elsewhere. My own impressions are, that as this is one of the large reservations, the experiment is worthy of trial. Regarding the returned students from Eastern schools, I gather from Agent Spencer that an aggregate of 390 pupils has been sent from this agency to Hampton, Carlisle, and other training schools. Of this number, 70, who had returned up to the middle of April last, and about as many more since, are now on the reservation, and of the number 10 of them are employed by the Government in the following positions: 2 blacksmiths, 2 carpenters, 2 assistant teachers, 2 in the agency office, 1 in the commissary and 1 in the harness shop. Those graduated as tinners, tailors, bakers, or printers find no occupation at their respective trades here. As a consequence, they go to relatives and friends in the various camps, and seemingly relapse into the life and ways of the tribe, resuming the Dakota language, with no apparent endeavor to retain and speak the English. There have been but two land certificates issued to returned students, but it is only just to say that nearly all those living in camps have made more or less attempts to do some farming. There is a police force of 43 Indians, organized, uniformed, and under good drill and discipline. The force is considered too small, and the agent thinks it should be increased to 75, in order that greater good and more satisfactory results be brought about.

Serious complaint is justly made of a large lot of bacon, comprising some 120,000 pounds, which arrived here frozen on the 27th of January last, and was only some twenty days on the way from Chicago before arriving. Agent Spencer received it under protest, and it should never have been put in the warehouse. He states that when it was thawed out it was too rotten to sustain its own weight by the strings. He has been unable to utilize a portion of it, and in the opinion of the agency butcher some 15,000 pounds of this spoiled bacon is still in the commissary warehouse, and on personal inspection to-day I should pronounce it practically worthless. It is due to the Government that the whole transaction be thoroughly ventilated and some one given a chance or be made to explain. The men's black felt hats, of which there were some 1,500, are of poor quality, do not wear as well as they ought, and easily drop to pieces. Clothing for all ages is complained of as being too small at the abdomen for the length of the garment; and further complaint is made of the inadequate supply of boys' suits, jackets and pants, calico shirts, and red and gray flannel shirts, and woolen socks. It seems there are 1,921 children of school age on the reservation, about equally divided between the sexes, and the agent claims that his estimates for these 960 boys should be carefully considered and more nearly complied with. One lot of dried peaches, 1,695 pounds, purchased as per invoice October 7, 1886, proved to be very poor, dirty, sandy, and moldy, and it would seem that this matter should also be inquired into.

I was fortunate, so far as my desire and curiosity was concerned, in happening at this agency on beef-issue day. I witnessed the delivery of 267 head of Montana steers to the Indians, previous to which I inspected the cattle at the corral and saw them weighed and branded; they were a fine lot and averaged about 1,125 pounds each in weight. The contractor is Mr. John N. Simpson, of Saint Louis.

I met Mr. Boyle, the superintendent of schools, but a short time before the hour of my departure. In a brief interview held with him, while not distrusting his educational abilities, I nevertheless deemed it my duty to make to him a personal suggestion, and was gratified to understand that he not only fully appreciated its pertinence, but would endeavor to carry it out.

Agent Spencer, from what I can gather and from personal observation, is not only doing his work and performing the duties with ability, but I judge him to be a systematic, able, efficient, and conscientious officer, handling matters with reasonable satisfaction to the Indians and for their best interest, and at the same time with fidelity to the Government.

On the afternoon of July 26 I left Rosebud for Valentine and Rushville, arriving at the latter place about 2.30 o'clock the next morning.

PINE RIDGE AGENCY.

July 27, left Rushville by stage for Pine Ridge Agency, arriving here at noon, and found Mr. H. D. Galligher, United States Indian agent, in charge at the agency office. On invitation to partake of dinner with him at his family home, I with pleasure did so, after which we made a round of inspection. I understand the number of Indians on this reservation to be 5,084. They seem to be making a decided and manifestly improved effort in the direction of farming, but it is mostly done in small patches, averaging, perhaps, some three acres. The drought and dry weather for successive seasons have been discouraging, but, nevertheless, a decided improvement is manifest. These lands, I may add, are considered better for stock-grazing than for general crop raising.

I notice the same interest in and inquiry for farming implements, by these Indians, as at the other agencies. Very fair care is taken of such implements, as also of their live stock, and in the latter the Indians manifest much pride. The staple crops raised are corn, wheat, oats, and potatoes. Oxen, to the extent of probably 175 yoke, have been issued to the deserving Indians in the last two years. During the present season 150 brood mares have been issued, and agricultural implements in increased numbers, as their wants seemingly required; as also, 175 farm wagons, with harness complete, for four horses to each wagon. Agent Galligher informs me that there are now four practical farmers engaged in instructing these Indians, and that they are making constant and faithful effort to do so. The Indians are peaceable and obedient and there is scarcely any trouble or wrangling among them; and the agent says he has never seen a drunken Indian on the reservation, although there has been prosecution in two cases for bringing liquor thereon. The sanitary condition is satisfactory, and births have been in excess of deaths during the past year. Births are always promptly reported by the Indians, but it takes much time usually to learn of a death as it affects the ration issue unfavorably.

The police force consists of 3 officers and 40 privates, all Indians, and all said to be good men, who perform their duties in an acceptable manner. This has been beef-issue day, the work being conducted essentially as at Rosebud. After securing their rations and doing a little trading, the Indians as a rule left for their various homes, and comparatively inconsiderable lounging and certainly no gambling was noticed. There is one boarding-school at the agency, with an enrollment of 168 scholars, about equally divided as to the sexes; ages ranging from 7 to 17 years. I took occasion to visit the building, and although school was in vacation I found it cleanly and in good condition. Being kindly solicited by Superintendent Manning to share his hospitality during the remainder of my stay, I accepted the cordial invitation. There are also 8 day schools, one of them at the agency, with an aggregate enrollment of probably 270, and an average attendance of some 165 pupils. Additional interest is manifested, there is less opposition in school matters, and attendance is improving. The superintendent states that constant effort is being made to build up the schools, as he regards it the most important part of his duties. The Protestant Episcopal Church has a mission boarding school located on this reservation, as has also the Roman Catholic Church; but it being vacation period I did not visit either of them.

Agent Galligher's experience relative to the returned students from Eastern schools is that most of those who intend to remain on the reservation have applied to him for work or position, and so far as practicable he has given them employment. Many of them are thus utilized, and preference is invariably given these students. If no employment is secured they go to the homes of their parents and friends. They do not seem to be idling around the agency, and he considers their influence on such friends and the tribe as a whole salutary and in some degree compensating for the expense Government has been to for their education. Representatives from Carlisle and Wabash industrial Indian schools are now here to return with their scholars who have been spending their summer vacation on the reservation, and also for the purpose of obtaining new pupils.

Only yesterday, at a council held at the agency, the venerable chief, Red Cloud, and Young-Man-Afraid-of-His-Horses, representing different factions of the tribe, or I may say, diverse opinions, with possible jealousies, came to a perfect understanding, smoked the pipe, shook hands, became friends, and mutually agreed to hereafter do all in their power and in harmony to help their tribe in every possible way, and to forward the modern methods of civilization, agriculture, and education. I will here add that Red Cloud came to the agency to-day to greet me, and in an interview fully confirmed the facts as above stated. He furthermore said he wished me to inform the Great Father that he will endeavor to do all that he would naturally desire him to do; that he now considers himself and Young-Man-Afraid-of-His-Horses as one man, and they will pull together and hereafter sit side by side in council as brothers. I was exceedingly impressed with the earnest manner and noble presence of this old chief. I understand he is very industrious and exemplary. He informed me that he was a Catholic and was anxious to assist the priest, Father Jutes, in locating the contemplated industrial mission school. The institution is intended to accommodate 100 pupils, and will ere long be in operation. Red Cloud informed me that "Indian gardens do not do well this year; not much rain kills the crops."

I had the unexpected pleasure of meeting Inspector E. D. Bannister here, who informed me that he had then spent nine days among these Indians on official inspection. I was glad to obtain his opinion of matters generally pertaining to this agency, and to compare notes with him. He gave a very satisfactory account of his observations regarding the condition and progress of the Indians of this reservation, and his examinations in a general way as to the agency management. I will add that Agent Galligher seems to enjoy the reputation of being a fair and honorable official.

OMAHA AND WINNEBAGO AGENCY.

I left Pine Ridge about noon of the 28th, and arrived at the Omaha and Winnebago Agency (via Dakota city) in the afternoon of July 30. I called at the office of Mr. J. S. Warner, Indian agent. He was temporarily absent, but I was cordially welcomed on his return that night. There is a total of some 2,480 Indians on these two reservations, and the numbers are nearly equally divided, or some 1,240 each. There is one industrial boarding-school located at the agency on the Winnebago Reservation, in a fine brick structure. This school has had a varied experience during the past year; but recently there has been a change in superintendency and management, and the school has since been successful. It had at one time only 7 pupils, this fact owing partly to an epidemic of measles and sore eyes, and partly to mismanagement of the superintendent, but at the close, before vacation, there was an attendance of 35 pupils. It is hoped the school will be filled to its capacity of 60 to 70 scholars the coming fall. The last-appointed superintendent has now resigned, and I trust a very able and competent man may be appointed in his stead.

On the Omaha Reservation is the Omaha Industrial Boarding School, Mr. J. H. Chapin being superintendent, and his wife the matron—both good managers, vigilant and industrious. The attendance has been from 65 to 70 pupils, sexes nearly equal in number. The available land connected with this institution is under a high state of cultivation, both as to garden and field crops.

The industrial teacher, Mr. M. J. Fitzpatrick, impresses me as being a competent and able man for the position. The main school-building needs extending and enlarging, sufficient for kitchen, laundry, and dormitory. A new cooking-range is much needed as the old one is worthless. The building for school-room proper is separated, and some 40 rods distant from the main building, and I mention the fact as it is deemed an advantage. It is claimed that it is more quiet, and thus better for the students; that there is no liability of Indians dropping in to lounge and distract children's attention; that children must necessarily present themselves in line and march to the school, and would be readily missed if not in line; that better discipline can be maintained in the school, and that employes at the main building thus have better opportunity of doing their work. There is no barn on the premises, and one would seem to be a necessary requirement. An Omaha mission school for girls only, under the management of the Presbyterian Board of Foreign Missions, is a successful institution, has a full attendance, and is well managed.

The Omahas have all selected their lands and allotments have been made to them in quantity as provided for in the Dawes bill, although done long before its passage. There was a partial allotment of lands made to the Winnebagoes many years ago, but it was performed in such an imperfect manner that but few of the Indians knew where their allotments were. They are now very urgent and clamorous for a re-allotment under the Dawes land-in-severalty bill, and have of late selected lands and made settlements, after the manner of squatters on the public domain. I took a long ride in company with Agent Warner over these reservations, and on no other reservation have I seen quite such farms, fine growing crops, and comfortable homes as here. The soil is rich and mellow, and seasonable rains give reason to anticipate good results each year. There is a lack of necessary farm implements and teams, especially so among the Winnebagoes, and if these requisites could be furnished, more acres would be cultivated. The Indians here seem to be ripe for extended farm work.

The Winnebagoes are quite inclined to imitate the industry of their white farmer neighbors, and the Omahas are also, many of them, very fair farm workers; but a portion of the latter are non-progressive and not doing as well. The Omahas are now passing through a transitory state, from former dependence on an agent to self-reliance. How they may succeed and what the ultimate result will be time must decide. It is but fair to say that this year's results show a marked progress over the last. The turning over to these Indians of the grist and saw mill and blacksmith shop has been attended with bad results. The mill is dilapidated, the machinery destroyed or carried off by piecemeal, and about all there is now left is the building, the boiler, and a portion of the engine. Doors and windows have been removed and carried off; and yet I am told that although this mill had not been in operation for some three years, it could have been put in motion in two or three days time in December last. Now it is practically worthless and abandoned, and it would be easier telling what is left than to state what portions are gone. The blacksmith-shop is in a similar condition, nearly everything aside from one anvil and the bellows having been carried off. Now when work is to be done it is necessary to go off the reservation or send for a blacksmith with his tools.

The returned students show an inclination to do something for themselves in the line to which they have been educated. The males usually desire to be agency farmer, clerk, chief of police, or hold some other position, but the agent has no vacant places, and if he could employ them has no means for paying them. Finding themselves thus help-

less, some have returned to the various schools, others return to their homes or friends, and sooner or later become ordinary members of the tribe again, notwithstanding which they do not lose the effect of the education obtained. Many of the returned girls on these two reservations have attained a condition of respectability recognized even by their white neighbors, and have become useful members of society, and find no lack of employment when they seek it. Many others are living quietly at their homes, and the influence of their education is not lost. If, by chance, any relapse into the old condition or become notorious, they are of course pointed to as showing the uselessness of education.

Representatives of Carlisle school are here for pupils, with probability of obtaining them.

The Indians, in the main, are orderly and well behaved. They are steadily advancing in civilization and in the adoption of the dress and customs of the whites. The agency buildings from natural wear, tear, and decay, need some repairs. The home of the agent is without water supply, except by hauling. The Winnebago Indian police force consists of a captain and seven privates. There is none for the Omahas.

Agent Warner impresses me as being a zealous and efficient officer. He apparently satisfies the Indians; and that he deals fairly, both with them and the Government, I have no reason to doubt. I am indebted to him and his good wife for hospitality during a portion of my visit at these reservations.

August 1 I left the Winnebago Agency, and arrived at Adrian the Wednesday morning following.

OBSERVATIONS, OPINIONS, AND SUGGESTIONS.

I may say, in a general way, in connection with the management of Indian affairs by those with whom I have come in contact, and who are directly intrusted with its details, that while I have not in every instance discovered a person who to my mind would seem in all respects fully competent to fill the position occupied, nor found the full fruition of perfection every where, yet I deem it but fair to say that the larger portion of the officers, teachers, etc., are not only well qualified and do fill their respective positions creditably, but in some instances rare ability and superior qualifications are manifest. I find much that is encouraging; much that is entitled to commendation and praise, and I am satisfied that good progress, sure and steady, if not rapid, must be discernible to any one who has recently, and without bias, visited these reservations and made the Indian problem a matter of observation and study.

The methods and sources by which information touching Indian affairs have been obtained by me are: Personal observation in part, from officials at the various agencies, from Indians themselves directly or by interpreter, and from white persons not connected with Indian affairs, whom I deemed in position to impart trustworthy information.

Touching the intercourse of the agency traders with the Indians: The dealings of the former with the latter are now said to be in most cases reasonably fair, there being within my knowledge no complaints of sharp practice. The time has been when an Indian tradership was by no means among the least desirable positions to be secured from the Government; but in more recent times the regulations in force, the restraints imposed, the frequent visits and scrutiny not only of inspecting officials, but of others interested in the Indian's welfare, have operated to the advantage of the red man and to the restraining of traders' profits within moderate bounds. Indeed more than one of these Indian merchandisers have freely asserted to me that their business pays them such moderate profits that they are willing to part with their traderships on very easy terms, and seek for business in more remunerative channels.

As regards the condition of the Indian students returned from the eastern and other schools: I find that they come home well dressed, and in appearance and manners substantially like white people, but instead of always being cordially welcomed by their former Indian companions, are not infrequently met with ridicule, jeers, and buffetings, and are nicknamed "pale-faces." It therefore requires in some cases more moral courage and stamina to withstand such derision and opprobrium than these young Indian students are possessed of. The returned girls also come back well and tidily dressed, are generally improved, and from their manner and appearance attract much attention from both Indians and whites. In consequence they have many admirers and manifold allurements and temptations. In addition to the above obstacles in the path of the students it is now quite difficult to readily find for all of these young men and women such suitable employment as they have been educated to.

The trades are already overdone and opportunities for obtaining positions as teachers and missionaries restricted to few applicants. What these young people need is ready and proper employment, urging and encouraging. Their influence on the tribe, as a rule,

is not pernicious; on the contrary, that they do exert, to a greater or less degree, a civilizing and beneficial effect is apparent. I am not prepared to believe that any considerable number of them go back to the old-time ways, it being readily observable that there is a general and marked advance in civilization among all the tribes visited. The necessity and expediency of educating the Indian children is now very generally admitted. That mistakes are made in their training and instruction is asserted by nearly all teachers who have had experience in the school education of these children. Most of these educators either have a plan of their own or are the champions of the reservation, non-reservation, or some other educational plan, system, or project. Be that as it may, I am satisfied that for the present a good plan would be to give both boys and girls a common-school education; train a much larger percentage of the boys to cultivate the soil and to become practical farmers; teach the use of tools sufficiently well to enable them to make ordinary repairs and to do other work incident to the farm and farm labor. Instruct the girls in home cleanliness, neatness in cooking and in laundry work, mending and plain sewing. Inculcate good habits and morals in both sexes and impress on them the necessity of labor and the value and blessing of farm ownership and a home of their own. There would then not be found such lack of employment and indisposition on the part of the returned Indian students to labor, and is now said to exist. Employment at farming could be readily obtained and would within reason afford ample provision for their wants and requirements. If some of the scholars develop a more than ordinary degree of aptness and capacity for higher education, or peculiar adaptation to trade-learning, such might be selected and educated for the professions or encouraged as trade-learners, but not otherwise.

Having noticed that as a rule better and more intelligent farming is being done by the reservation Indians whose lands border on or lie near to those owned and under the cultivation by the white farmer, it occurs to me that the land-in-severalty act might be advantageously supplemented by a provision permitting the bona fide location among the Indians of a limited number of white farmers upon each reservation, after Indian allotments are first made or provided for. As has been often remarked, the Indians, while not good planners, are adept imitators. If, therefore, a few white farmers, of a thrifty order, could be introduced, the Indians might profit from their methods and industry, and thus, by observation of their modes and skill in farming, advance towards their white neighbors in the art of husbandry, learn better how to make home more cleanly and comfortable, how to cook, and how to eat. The Indians would find more or less employment with the whites, would sooner abandon their heathenish rites and ceremonies, sun dances, medicine dances, and expensive gormandizing feasts. Schools could be better maintained; and in the matter of school education, would not the rule of imitation be as likely to be adopted as in that of industrial pursuits? Should some such plan be chosen, careful safeguards to protect the Indian farmer, both from himself and the possible cupidity which the love of gain inspires in the thrifty Anglo-Saxon, must be provided.

The Indian husbandman should be prohibited from selling or otherwise disposing of any of the agricultural implements, tools, or teams with which he has been provided and all else necessary to the occupation of farming. The white settlers should in like manner be estopped from the purchase of such implements, teams, etc. A suitable plan upon which the latter might acquire permanent titles to their farms, would of course be essential to insure good faith and stability of settlement, and a provision requiring, say, a five years' occupancy and certain specified improvements should be made a precedent to the acquirement of full title from the Government. I will add that I found no one who claimed that a white family living on their own land and cultivating the soil were detrimental to their Indian farmer neighbors; but it seemed to be well understood that on the contrary the contact was both beneficial and profitable to the Indian and his family.

Respectfully submitted.

WM. H. WALDBY.

Hon. CLINTON B. FISK, *Chairman*.

C.

REPORT OF WILLIAM D. WALKER.

FARGO, December 30, 1887.

DEAR SIR: In accordance with your request, I hereby present a report regarding some of the things I have seen and learned in connection with some Indians occupying reservations in North Dakota.

As a member of the National Board of Indian Commissioners I made a visitation during the summer to three of said reservations, to wit: (1) Devil's Lake Reservation. (2) Turtle Mountain Reservation, (3) Standing Rock Reservation.

(1) This reservation is under the care of Major Cramsjie, who is the agent appointed by the Government. His interest as well as that of his wife in the Indians under their care seems to be practical and sympathetic. Certainly their aim seems to be to do all in their power to lift the red man from savagery to civilization. To this end they are encouraged and helped to successful tilling of the ground; they are taught the sacredness and blessedness of the marriage tie; they are instructed in boarding and day schools, which aim to cultivate the moral as well as the mental faculties.

This reservation, I learn, formerly contained 230,400 acres, as assigned by the treaty of May 2, 1867. In 1875 it was diminished through a mistake of the surveyor by 64,000 acres. This error was discovered in the year 1883. The Department of the Interior was duly notified of the fact in September of the same year; but the Secretary decided that as the lands had been occupied in good faith, the settlers could not be displaced. No steps, however, have been taken to compensate the Indians for their loss to this day. In round numbers, the amount of land thus taken from these poor redmen covers an area of about 35 by 14 miles.

Only about two-thirds of the reservation consists of arable land. The rest embraces largely alkali flats, sandy hills, lakes, and wooded sections. Only about one-twelfth of the whole area has timber upon it.

The Indians are encouraged to cultivate the soil. I learned from the agent that every able-bodied man is engaged in farming. Even some men who have reached the age of sixty have farms upon which they labor personally.

In the year 1886 the number of acres under cultivation was 3,850. New land was broken that year to the extent of 850 acres. This year about 300 acres more have been added to the area prepared for the raising of crops.

The products consist chiefly of wheat and oats. There are also vegetable gardens here and there, where corn, potatoes, cabbages, beets, turnips, and the like are raised.

The largest farm cultivated by an Indian had 90 acres in crops this year. There are 206 different farms on this reservation. Each is cared for by a separate man or woman or family. From one elevated point I could count 35 different farms under culture.

A great lack is proper houses for these people. Many of them have reared log walls for their homes, but owing to the fact that no shingles or flooring have been provided by the Government the skeletons of the buildings stand untilized. This has been the state of things in several instances for years. It was a pathetic sight to see these structures reared here and there; all that the Indian could do performed; but because of Government neglect the labor was simply expended in vain. Certainly the discouragements which come to the Indian in his endeavors to rise are multifold and heartless. So, too, I saw the framework of good granaries reared, but roofing unprovided. If there is one thing for which there is an especial need on this reservation at the present time it is lumber to be used in the completion of scores of houses which are already built and need only to be properly finished in order that the Indian may have, like his white brothers, one sacred spot which he can call home.

I found on this reservation a system which struck me as admirable. Clubs have been formed for the purpose of purchasing and holding costly implements of agriculture. They number from three to six Indians each. There are as many as twenty-seven or twenty-eight of these groups of partners owning self-binders, or self-rakers, or the like. The Indians seem to take a large interest in their property thus held in partnership.

I was unable to see the schools in full operation. A vacation of two months is granted in summer. The great majority of the pupils, therefore, were with their parents, scattered over the reservation.

In the boys' school there are, I learned, about thirty pupils. In addition to the ordinary rudiments of education they are also taught farming and gardening. They cultivated this year 60 acres of wheat, barley, and oats. Their garden, consisting of 2½ acres, looked remarkably well. All sorts of vegetables were raised by them. Their labor has produced an adequate supply for their school needs for a year. I was glad to see the practical thus mingled with the intellectual training in their school life.

The girls' school is on a much larger scale. The building is insufficient for the need. Its dimensions are 40 by 98 feet. There are about eighty-seven children connected with it. Some of these are boys. The work is under the care of the Grey Nuns, who seem to be exceedingly devoted. I saw some of the exercises of the few children who were resident, and they showed very striking progress. Connected with this establishment is a neat chapel, a bake-house, and a stable. More permanent structures are in process of erection. When they are completed doubtless a much larger work in the way of education will be accomplished.

(2) STANDING ROCK RESERVATION.

In the early part of September I visited this reservation, Major McLaughlin was absent, and so I had not his help to inspect the work. His substitute, however, Mr. Robinson, afforded me every facility, and did all in his power to make me acquainted with the reservation. Through Mrs. McLaughlin, too, the wife of the agent, I was helped greatly to gain such information as I sought. I found her showing a warm personal interest in the Indians. They seemed to look on her and her husband as genuine friends. Their work seemed to be more than a cold official one among these poor people.

On this reservation dwell about 4,550 Indians. The number of families is 1,180.

There are about 1,000 different farms cultivated by these red men. Of course they vary in size. Forty acres is the maximum number cared for by any single individual. Wheat, corn, oats, potatoes, turnips, are the staples. A great proportion of the land is not arable. Much of it is very hilly. When care is taken cattle do well on this reservation. Many of the Indians have had eminent success in raising them. During the year past as many as fifty log-houses have been built by these people. Five hundred acres of new land also have been broken. The crop for the year stands as follows:

	Bushels.
Corn -----	15, 200
Oats -----	5, 800
Wheat -----	3, 670
Potatoes -----	11, 230
Turnips -----	5, 230

Besides large quantities of squash, cabbages, turnips, melons, etc.

I found several of the people living in comfortable log-houses. Those which were shingled and floored made cosy homes, but such as had the mud roof and the clay floor were simply forlorn. While they are compelled to live in such abodes we may not expect these people to pant for the white man's life. Such houses are simply pest-breeders. The tepee certainly for three-quarters of the year is preferable. Suitable lumber and shingles here, as on the Devil's Lake Reservation, are the crying need. I found that where there was a finished house there was ambition to have some furniture and to adorn the walls with pictures, and to keep the place clean. In the other buildings there was general untidiness, and an utter barrenness of all that was homelike or comfortable.

On this reservation there are 7 different schools. Two of this number are for boarders, the others are day-schools. In one of the former there are 135 pupils; in the other there are 80. It was vacation time, and so I was unable to see them in full operation. At one of them, however, I met a goodly number of the scholars, and was surprised at their proficiency in reading and arithmetic, in spelling and definitions, and more particularly in writing. Their singing, too, was remarkably good. The faithful Sisters who have the work in charge, evidently have given hard toil here, and they show ripe fruit as the result of their labors.

I visited also, a couple of the day-schools which were in session. The examination I made of the progress of the scholars was, to me, very satisfactory. The numbers on the rolls of the day-schools are as follows: At one of them 16 pupils, at two others 30 each, and at the other two 60 scholars each.

During my visit I held a protracted council with the Indians. Large numbers of them gathered from near and from far. Several of the chiefs spoke at length. The subject of the western boundary of their reservation was one that lay heavily on the hearts of many of them. They all showed an anxiety to have it defined. It seems that, as matters stand now, a large tract of territory at the forks of the Cannon-Ball River, which the Indians claim is theirs by treaty, is being occupied by whites. When the Indians go upon this debatable ground in search of game the occupants order them away. A great deal of feeling is stirred thereby. The former, the Indians, feel that the problem can only be solved by the setting up of proper landmarks by the Government. I am of the opinion that a good work would be done if this was only brought to pass. The disposition of the Indian in the matter seems to me all right. He asks that this step shall be taken in the interests of peace. The decision of the Government he is willing to accept absolutely. This was the general sentiment.

I introduced the subject of the Dawes severalty bill for their consideration. I tried to explain its provisions as clearly and forcibly as possible. I found, however, a general unwillingness to accept its provisions. The universal voice was that the conditions of the treaty at present existing between them and the Government is satisfactory. They reasoned that the allotment of a certain plot of bare land with naught else was no boon. I endeavored to impress on them that the dividing of the land among them did not mean an abridgment of any of the privileges and rights already possessed. Their answer was that every new compact they had entered into in the past with this Government simply brought reduced property and privileges; that they had no faith in new plans, projects,

treaties of any description. Their desire is to "let well enough alone." I must confess that their reasoning seemed to me most natural; and certainly the history of the dealings of this nation with the red man has shown their declarations to be, alas! too true. I am sure it will take time and teaching to lead the Sioux to recognize in the "Dawes severalty bill" in its present form an unalloyed blessing to that race.

(3) TURTLE MOUNTAIN RESERVATION.

This reservation has been reduced to two townships. About one-third only of the land is arable. When the area of the reservation was diminished some of the best land was taken. What remains is hilly and woody and dotted with small lakes to a great degree. There are upwards of 300 full bloods resident. The half-breeds number more than 700 people. They are of the Chippewa tribe.

The condition of this band of red men is forlorn indeed. The game, which has been their sustenance in the past, has virtually been obliterated. The land is largely untillable. The rations which the Government provides are only sufficient to keep them on the ragged edge of starvation all the time. Four pounds of pork per month and 15 pounds of flour for the same period for each individual is the amount of food they receive. This is all. If a white man was reduced to such a ration, I imagine life would have few charms for him. And this is the benevolent provision of the United States Government for its wards—peaceable, loyal wards, too. Large tracts of land have been taken from them and settled by white men. They have seen funds for these same lands poured into the United States Treasury, and they have received nothing but this beggarly pittance from month to month. It is a fact that during the winter before last some of these poor people, in order to keep body and soul together, devoured carrion thrown out by the roadside, dead dogs and dead mules found by them frozen in the fields. They have few implements of agricultures and very few stock on the reservation; so that very little can be done even in cultivating the poor land that has fallen to them in the unjust apportionment which has been made. Some of the people who attempted to raise potatoes and turnips, having no hoes or other implements, were compelled to use axe-heads and the paddles of canoes to dig the vegetables out of the ground in the autumn.

There are among these Indians only 10 breaking plows, 10 harrows, 10 wagons, and 12 cradles. They have no reapers at all. There are less than 600 ponies and cattle of every kind on the entire reservation. The houses are 150 in number, nearly all of them having earth floors and roofs. With such meager aid to reach civilization we certainly can not expect that it will have any attraction for them.

To make any progress at all toward self-help they need certainly 20 yoke of cattle, 10 wagons, 20 breaking plows, 20 harrows, 20 scythes, 2 dozen rakes, 2 dozen hay-forks, 4 dozen hoes. This is the minimum of needs for the full-bloods. The half-breeds also require, in order to do the work they ought to accomplish, as many as—

Ox teams	50
Breaking plows	50
Wagons	30
Harrows	50
Hay-forks	50
Rakes	50
Hoes	75

Unless some such provision is made for these people, to expect from them self-support, or anything approaching it, is simply to ask an utter impossibility. It will be the old story of Egypt centuries ago—the tale of bricks without the straw. The marvel is that in their wretchedness and their hunger and in absolute despair they have not risen and revenged themselves in some way. But they have been, and are, pre-eminently a peaceable, inoffensive people. If they had shown their teeth somewhat, I wonder if their condition would not be very materially better to-day? The New Zealander, I understand, prays only to the malignant gods—to propitiate them—and neglects entirely the good ones. Is it not true that this nation aims to treat best the aborigines which have taken most scalps of white men and have shown themselves to be most blood-thirsty and malignant? Is this either grateful or Christian?

A need at the agency, in order to accomplish necessary work on the reservation, is 2 mowing machines, 2 self-binders, 4 horses, etc.

On this reservation are three small day schools. There is also a large girls' boarding-school. This is under the care of a body of devoted Sisters. On their roll are the names of 100 scholars. The buildings were inadequate and very simple. I am glad to say that better structures are being built, which will afford more comfort to teachers and scholars. It was vacation time, and so it was not my privilege to see these schools in their working order.

I can not close this report without emphasizing the fact that this band of Indians have been neglected, and, as I think, greatly wronged. It seems to me that it is the duty of the Government to make a just settlement of their claim to large tracts of land taken from them, for which they have received no compensation whatever. I am of the opinion, too, that very much more generous provision should be made for their needs of every description. They are worthy as a people. Justice, I think, demands that we should show them more consideration and care, and that as well as some other tribes less noble they should have fair play.

Respectfully submitted.

WILLIAM D. WALKER.

Hon. CLINTON B. FISK, *Chairman*.

D.

REPORTS OF RELIGIOUS SOCIETIES.

The expenditures by religious societies during the last year for Indian missions and education are as follows:*

Baptist Home Missionary Society	\$9, 459. 37
Southern Baptist Missionary Society	10, 454. 00
Catholic missions (probably)	20, 000. 00
Congregational Missionary Association	30, 563. 50
Southern Methodist Board	10, 975. 00
Mennonite Mission Board	5, 550. 80
Friends, orthodox	17, 907. 25
Presbyterian Home Mission Board	108, 643. 11
Presbyterian Foreign Mission Board	28, 839. 99
Presbyterian Southern Mission Board	7, 015. 61
Protestant Episcopal Mission Board	39, 224. 10
Unitarian Mission Board	5, 281. 10
Woman's National Indian Rights Association	11, 000. 00

AMERICAN BAPTIST HOME MISSION SOCIETY.

THE INDIANS.

The principal work of the society for the Indians is still in the Cherokee Nation, Indian Territory. Among the Delawares, also among the Sac and Foxes of the Territory, also at the Pyramid Lake and the Walker River Reservations in Nevada, missionaries have labored. The number of missionaries to the Indians the past year has been 12, of whom 5 were white and 7 natives. Mr. Nathaniel A. Potts (Wal-le-lu), who addressed the society in 1882, and who was expecting to enter upon his labors in the Territory this year, died last winter. Mr. G. W. Hicks, who has pursued his studies at Rochester for two years, is under appointment to labor at the Wichita Agency, Indian Territory. The year appears to have been one of much religious interest among our churches in the Territory, nearly 600 baptisms reported for 1886. Rev. D. Rogers reports 7,653 Baptists in the Territory, 2,538 of whom are among the colored people. A few white Baptists are included in the remainder.

Rev. W. E. Roscoe and wife, missionaries to Alaska, reached their destination at Kadiak Island, about 1,500 miles northwesterly of San Francisco, and 500 miles westwardly from Sitka, September 22, 1887. Mrs. Roscoe is supported by the Woman's American Baptist Home Mission Society (Boston). Communication between Kadiak and the United States is interrupted from November to May, so that but little information has been received from them. What has come to hand shows the need of the Gospel for that people, who have become incorporated with the population of our country. The terribly corrupting influences of adventurers and reckless whites have not yet been so powerfully experienced in the Kadiak district as in the southeastern district of Alaska. Being somewhat isolated, this island and its surroundings seem to afford a more hopeful field of labor, eventually, than the regions along the line of pleasure and business traffic.

* This table does not include special gifts to Carlisle, Hampton, Ramonia, and some other schools.

A noticeable event and one that is destined, probably, to work great changes in the condition of the Indians on reservations, is the passage of "the land-in-severalty bill" by Congress, and which was approved by the President February 8, 1887.

It is mortifying to consider that American Baptists have missions at but three of the 169 Indian reservations of the United States, and that for the conversion of these pagans in our own land it is exceedingly difficult for the society to find suitable laborers.

SCHOOLS FOR THE INDIANS.

The Indian University, near Muskogee, Ind. T., grows in favor with the Indians. Sixty-nine students have been enrolled, six of whom are preparing for the ministry. President Bacone says: "Students have come from the Cherokees, the Choctaws, the Chickasaws, the Creeks, the Delawares, and the Seminoles. Many others from these tribes and from the Blanket Indians, farther west, have wished to enter the school, but, having no means of support, have been unable to do so." Three hopeful conversions are reported.

The institution sustained a great loss in the death of Professor Shoemaker, soon after entering on his work last fall.

At Tahlequah the demand for a Christian primary school under Baptist auspices has been so great that it has been continued with enlarged and improved accommodations. Miss Sweet, who had it in charge most of the year, was laid aside by sickness in February, but the work has been successfully carried on by others.

SOUTHERN BAPTIST HOME MISSION BOARD.

INDIANS.

Our work among the Indians is progressing hopefully.

The effort of the Board to develop the churches already established, by throwing upon them the burden of their own support, is resulting in a better condition of things among them. A few more years of such training, we are assured, will show to them that the policy of the Board in this respect has been a wise and most helpful one, eliciting their Christian activities and developing the real Christian manhood of their people.

The Choctaws, under the leadership of Brother J. S. Murrow, are diligently at work endeavoring to establish a Baptist school in that nation.

They have already contributed liberally of their own means and ask but \$500 to complete a well-arranged and commodious building at Atoka, which will be a credit to their Christian enterprise and a blessing to their people. They richly deserve the small sum they ask, and we hope they will speedily receive it.

After the death of Brother Vore, Brother J. O. Wright, principal teacher of the school, was temporarily made superintendent. The Board has received most favorable reports of his efficiency in that position. He seems to be giving complete satisfaction to both the pupils and patrons of the school.

AMERICAN MISSIONARY ASSOCIATION, CONGREGATIONAL.

INDIAN WORK.

The Indian work is chiefly in Nebraska and Dakota. The following is the summary for the year:

Churches.....	5
Church members.....	370
Added during the year.....	43
Schools.....	18
Pupils in schools.....	608
Missionaries and teachers.....	61

The report shows an encouraging increase in church membership. This means the redemption of souls from heathenism.

The three principal stations in the North are Santee, Oahe, and Fort Berthold. The

work has been strengthened in each of these stations during the year. The Santee Normal School celebrated its seventeenth birthday during the past year. It was the first school of its kind established among this nation and its fruitful history abundantly proves the wisdom of its planting. Superior normal training is given the students in this school. The enrollment this year was 195. Twenty-six students were gathered in the theological department, many of whom will doubtless become missionaries to their own people. Pilgrim Church at Santee has enjoyed a year of prosperity. Eighteen have been added to the membership, eleven on the confession of their faith.

At Rosebud Agency three villages, including about eight thousand Indians, are open to missionary influence and the work is being pushed with increased vigor. Jacob Good Dog, a converted Indian, was the Boniface in this field.

Among the Ponca Indians, in Nebraska, the work has been carried on with about the usual results.

Oahe.—This mission includes a training school and 11 out-stations on the Cheyenne and Grand Rivers. Nineteen have been added to the Oahe Church on confession of their faith during the year. A young man has been ordained as missionary to the Indians and enters this field on Grand River for his life work. He has caught the spirit of Edwards and Eliot and Brainard.

Fort Berthold has passed a year of prosperity. New work is opening in this field. We quote from a recent letter: "Since my last letter we have had very interesting and serious developments. The Gros Ventres and Mandan tribes, situated 20 and 40 miles from us, have little or no religious instruction only as they come to us. These two tribes we are hoping some of our young men who are away at school will be ready soon to work with."

S'kokomish Agency lies 1,000 miles to the west of Fort Berthold, in Washington Territory. The church here has also been blessed during the year with revival influences and four have united with it on confession of faith.

These Indian missions have been visited personally during the year by two of the secretaries of the Association and the work has been carefully inspected.

Santa Fé, New Mexico, still receives a fixed appropriation from the Association for the Indian department of its University, the principal and teachers being appointed by the Association. Fourteen Apache girls have been among the pupils during the year—the first Apaches that have ever been gathered in our schools. They prove to be bright and docile pupils.

REPORT ON INDIAN WORK.

[By Mr. Frank Wood, chairman.]

The first great work of this association was due to a crisis in the history of one oppressed race on this continent who, after more than one hundred years of slavery and oppression, had, in the providence of God, freedom and citizenship suddenly thrust upon them. Four millions of souls, a large majority poor, ignorant, and degraded; to these came the American Missionary Association as God's own messenger to lead the way to education, usefulness, and Christianity.

A similar emergency has now arisen in the history of another oppressed and wronged race for whom this association has always done good work—the North American Indian.

Since the last annual meeting of this association the Dawes bill, which has been called the emancipation proclamation of the Indian, has passed both houses of Congress, and is now the law of the land. Public attention, as never before, has been turned to the wrongs and the needs of the Indian. The new conditions have developed new necessities, new opportunities, and new dangers. Numerous societies, in thirty-two different States, have been organized to assist them. All this gives new importance to the work of the American Missionary Association among the Indians. The summary for the year is encouraging. The conversions and additions to church membership tell a story of faithful, unselfish work for the Master in one of the hardest possible fields of missionary labor, with little of the romance or pleasure of travel sometimes afforded by missions in foreign lands; among a people whom a judge of the Supreme Court called "a despised and rejected class of persons;" handicapped and hindered in all their efforts by the suspicions and hatreds developed by centuries of injustice, robbery, and cruelty from a government that claimed to be civilized and Christian, and also by the reservation system, which puts the missionary and the teacher under the absolute control of the Indian agent, who may be a mere political tool and a man of no character, yet has despotic authority on the reservation, with power to expel or imprison the missionary or break up his school or congregation. Yet in spite of all obstacles, through love of Him who was also "despised and rejected of men," they remained faithful amid dangers and difficulties till, through their labor and that of their companions and predecessors, there are now nearly 29,000 Indian church members.

None have done better or more faithful work than the missionaries of the American Missionary Association. None are doing better work than Mr. Riggs and his associates. Yet, when compared with the extent of the field and the number and spiritual needs of those not yet reached by the influences of the gospel, and the opportunities and perils incident to their new and changing conditions of life, how very small is the work that the Christian Church is doing in this great field. Think of it—248,000 Indians in the midst of a Christian land, and after the labor of two hundred years only 29,000 professed Christians among them, and only 143 missionaries, of all denominations, to carry the gospel to this great multitude; and these few are hampered and hindered in their work by the intercourse laws, the opposition of agents, and the orders of the Commissioner. When for the first time legislation, based on justice and humanity, is opening up vistas of usefulness and progress to the Indian; when the need of Christian teaching, guidance, and care is greater than ever before, the Indian Bureau has issued orders that paralyze missionary operations by prohibiting the use of the vernacular in teaching English or the truths of the gospel. The Indians all know the vernacular. They have been carefully shut away from any other language by the Government restraints that surround all reservations, shutting out everything that would educate or civilize. The vernacular is used in the mission schools to teach English and the truths of the gospel to those who understand no other language. With this use we should submit to no interference. In a contest for religious liberty against the official tyranny that has for the last hundred years tried to usurp the place of Divine Providence to the Indian we may besure of the support of the freedom-loving American people. The intercourse laws should be repealed so far as they relate to the operation of missionary societies. We should insist that all obstructions to the preaching of the gospel should be swept away. Then bring before all the churches the pressing and immediate needs of these neighbors who have fallen among thieves, who are pagans in a Christian land. While we are waiting they are passing into eternity. Shall we remain in selfish indifference till we are aroused by the dreadful sentence, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand"? This association is only the servant of the churches. The means and the men must come from the churches. If the churches were awake to their duty in this matter, and realized their responsibility for the Christianizing of the Indian, they could send missionaries to every part of this field within a year. There are 248,000 Indians in the country, excluding Alaska. From this number we should deduct 65,000 in the five civilized tribes. This leaves 183,000. Of this number 28,600 are already church members. This leaves a population not greatly more than three times the size of this city of Portland. Would we dare to say to our Master that we can not occupy this field?

There never has been a time so propitious as the present; there never has been a time when the wrongs and the needs of the Indian have received so much attention from the Christian, the legislator, and the philanthropist.

Therefore your committee would recommend that a committee of five be chosen to co-operate with the financial secretary for Indian missions in devising and carrying out measures to bring the needs and opportunities of the Indian field before the churches, other missionary societies doing Indian work, and the numerous Indian aid societies now organized throughout the country.

This committee should make an effort to secure the co-operation of all Christians and friends of the Indians in a greatly enlarged, thorough, systematic mission work. They should also labor to create a public sentiment that should demand the repeal of the intercourse laws so far as they hinder mission work; the order in relation to the use of the vernacular in the mission schools, and the removal of every other obstruction of the Indian Bureau to the civil and religious liberty of the missionary and teacher on the one hand and the Indian on the other.

The gospel of Christ offers the only solution to the Indian problem. It must precede and prepare the way for civilization. Through it alone can we save the Indian and atone for the century of dishonor in which our Government's system of dealing with the red men have made them paupers and kept them barbarians and pagans. This is the work of the Christian church, and if we shrink from or avoid the duty of the hour God will not hold us guiltless.

A VISIT TO THE DAKOTAS.

[By Secretary J. E. Roy.]

In 1871, on a tour of home missionary supervision in Dakota, I came over the Missouri in a canoe, the only mode then of transportation to this Santee Agency school. I found here Rev. A. L. Riggs, who had come the year before to take up the newly initiated work of Rev. J. P. Williamson, who removed up the river 30 miles to open a

mission upon the reservation of the Yankton Sioux. At that time Mr. Riggs had already displaced the cabin home and cabin school-house by a frame residence and a frame chapel school-house about 30 by 50. Now I find that the chapel has been spread out upon the sides and elongated in the rear, with sliding doors to shut off each of the several new parts into additional recitation and Sunday-school rooms, and the whole to be crowded for morning prayers and Sabbath service. There have also come on, the Dakota Home for Young Women, the Bird's Nest for Little Children, and the Cottage for Little Boys, each of the three under a matron, and the Dakota Hall for Young Men, with one of the teachers' families there in charge. Then come the well-built shops for shoemaking, carpentry, and blacksmithing; and lastly, the three-story dining-hall, with accommodation for a hundred and fifty at the tables, with rooms for teachers and workers, and a whole story yet to be finished off, when funds are in hand, to accommodate more girls. The whole is heated by furnaces and supplied with the most approved apparatus for cooking, baking, and laundry work.

But beyond this expanding of the shell, I find the inner institution matured into a good deal of character and strength. Though it has grown by itself, it has come to be very much like our best boarding-schools at the South. The course of the year makes up more than two hundred pupils, and there are now here one hundred and thirty. The mass of them have learned the English, and the classes are taught in it. Many of them have been advanced in English studies. The régime everywhere takes on the Christian type. A great majority of the scholars have been brought to a personal acquaintance with Christ. A good number of teachers and preachers have already been sent forth. Music, both vocal and instrumental, brings in its refining influence. A splendid corps of teachers is employed. Every pupil, male and female, has some work to do. The shops for blacksmithing, carpentry, and shoemaking have each a competent workman as instructor, and those departments are run under the closest inspection. I have seen one Indian doing a fine job of shoeing horses, that most important of all work in blacksmithing.

Mr. Riggs, the father of the Theological Institute of Chicago Seminary, has brought the same feature in here. And so for two weeks, about twenty-five men, young pastors and divinity students, coming in from their fields, are drilled in the practical Bible doctrines and methods of preaching and pastoral work. The lectures have run from two to four in a day. Clearly it has been a season of stimulus and of replenishment to the young brethren. Those who were pleased with the young people from this school who sang at the Chicago council, at the New Haven anniversary and over the East, last fall, will be glad to learn that at least half a hundred of equal cultivation could be sent out as specimens. Three native teachers are here employed, and they can use either language. It has been a great delight to me to hear Pastor Artemas Ehnamani preach in his own pulpit in the presence of his church, that numbers a couple of hundred, and without the chopping up of his address by the intervention of an interpreter.

PONCA AGENCY.

[From Rev. John E. Smith.]

It is four years since I came to Ponca. As I look back over that time I can see where the Poncas have improved in many respects. The year I came they had given away some thirteen hundred dollars' worth of ponies to outside Indians. Last week thirty Yanktons were here and nothing of any account was given to them. Almost all the issued stock up to that time had been killed to furnish feasts, but for two years past very few have been used in that way. At that time hardly any children were in school, but they were running around with long hair, and dirty. Now almost every child is in school, either here or at boarding-school. Then the marriage relation was very little observed, except on the part of the older people, but for some time there has been very little marital infidelity. The general tone of the community has been raised, and the ideas of what constitutes a decent life, with many, have been changed.

The school is now running nicely for the most part. The lunch-dinner which is furnished the pupils is having a good effect so far. At present the morning session of three hours is devoted to study, and in the afternoon the smaller scholars are allowed to go home and the larger boys are mending harness. I hope for two or three good results from this. It will help to teach the Poncas to repair their tools, etc.; will teach the children to speak English—a thing we have not yet accomplished; and will give a few of the rudiments of industrial training. The average at church for the past month has been twenty, with a good attendance at the Friday evening meeting. We are now having night-school with a fair attendance.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

INDIAN MISSION CONFERENCE.

The Indian question has long perplexed the politicians of this country. The overflowing population of Europe and the natural increase in our own land have sought outlet and homes in the great wilderness open on this continent. In the conflict for possession the weaker race has yielded before the stronger, and in the adjustment of the issues involved the wisest and most humane policy has not always been pursued. An English traveler some years ago justified the sale of rum to the Indians on the ground that death by drunkenness was a more merciful process for the removal of the Indians out of the way of the white man than his slaughter with guns. Neither process will bear the light of Christian civilization. The needs of the millions pouring out from the overcrowded nations of Europe are no doubt greater than those of the scattered tribes who have hitherto occupied this land; but that does not justify their slaughter either by rum or by the rifle. The saying attributed to a noted military leader, that "The only good Indian is the dead Indian," represents bluntly the policy of rapacity which has entailed on our nation its record of wrong to the Indian race.

A wiser and more righteous policy is beginning to control this question. The removal of the Indian from the path of the white man and the possession of his land are not the sole ends a wise government must aim to accomplish. Killing them has proved to be an expensive process, and has outraged the moral sense of the nation. Feeding them has been less expensive than war, but it tends to perpetuate their barbarism and to render their future more hopeless by exposing them to the debasing influence of rapacious and vicious white men who crowd into or around their reservations. If the Indian lives in our land he should have the privileges and protection of its laws. The policy of the Government should not be to perpetuate the dependence and degradation of the Indian, but to qualify him for the responsibilities of citizenship. That the missionary is a most important factor in the civilization of these savage tribes is a fact fully demonstrated by the history of the Indians in the United States. With its vast expenditures and its carefully-matured treaties, the Government has failed in its effort to qualify the Indian for the responsibilities of self-government, except when it has had the co-operation of the missionaries sent out by the churches at work in this field. The Government is beginning to recognize this fact. A conference between the United States Indian Commissioners and the representatives of the different mission boards and other societies interested in the elevation of the Indians is now held annually in Washington City, to report the work accomplished and discuss plans for their welfare. The secretary of this board, in response to an invitation from the Commissioners, attended the conference held in Washington January 6. It was the first time since the war that a representative of Southern Methodism had had an opportunity of reporting to such an assembly the mission work which God has committed to its charge. Our brethren of the North had lost sight of the fact that we had any missions among the Indians, and their surprise deepened when they learned not only that we were among the first to open mission work among them, but that in results our labors would compare favorably with that of any church, North or South, in this important field.

Our Indian missions date back to the years 1821-'22, when we began work among the Creeks of Georgia and Carolina. Dr. Capers (afterwards bishop) was among the leaders in this movement. About the same time our church opened missions among the Cherokees of Alabama and Tennessee. Dr. J. B. McFerrin is one of the few who still remain among us who planted the gospel among the fathers of this now powerful and prosperous tribe. A little later Dr. Winans and others were laboring with much success among the Choctaws and Chickasaws of Mississippi. The labors of these pioneers in this field were greatly blessed, and before the removal of these tribes to the West our missionaries had gathered from among them a membership of over four thousand. When they were removed to the West our missionaries followed them, and continued their labors with such success that in 1844 they were organized into an annual conference. The story of heroic labor and sacrifice which attended our early missions among these nations has never been written. We hope ere long to place it in print. Dr. J. B. McFerrin, possibly among the last productions of his pen, is preparing the history of our early missions among the Cherokees. Dr. G. G. Smith, of Georgia, whose father was a pioneer in this field, has consented to furnish the story of our missions among the Creeks. We have in hand the account of mission work among the Choctaws and Chickasaws from the pen of the venerable Dr. J. G. Jones, of Mississippi. Our history of work in the Indian Territory will also be preserved. Our work among these people is worthy of a prominent place in the annals of missionary toil.

Our record shows that since 1846, when Southern Methodism assumed full charge of the missions among the tribes in the Indian Territory, we have expended for their

evangelization and education over \$370,000. Up to 1860 the United States Government recognized our church in the aid it extended the different church organizations in their educational work among the Indians. Since the war we have been studiously overlooked. Until very recently, in the choice of teachers for Government schools among the Indians, the Southern Methodist Church found no recognition. We have now two at Chilocco, Ind. T., and one in Colorado, and they are doing admirable work. Other churches which have done but little for the Indians, in comparison with the work our church has accomplished, find prompt and cordial recognition, and have teachers in schools in many of the reservations. Our claims receive but scanty recognition. The attention of the Commissioners has been called to these facts, and we have the assurance that in future our claims will be duly recognized. We hope these pledges will be met.

Our latest records show, as the result of our evangelical labors, that we are in the front line, if not in advance of all the churches in the United States, at work among the Indians. The official report of the last conference shows, in addition to the 5 presiding elders' districts, 53 pastoral charges, with 66 missionaries engaged in evangelical or educational work. We have also 115 local preachers, giving us 181 preachers at work in this field. The Indian membership is 5,485, and white 2,932, making a total of 8,417. The increase among the Indians last year was 635. Total increase, including whites, 1,133. Adult baptisms, 1,126; infant baptisms, 559. But few mission fields can report better results. They also report 86 Sunday-schools, 440 officers and teachers, and 3,797 scholars.

The Indians with whom our church has been laboring for over sixty years are now known as the "five civilized tribes." They are an intelligent, moral, and prosperous people. They have carefully fostered education. At this point they are keeping step with the whites in many of the States. These people are "living witnesses" of the value of missions among the forces that must civilize the world.

West of these five nations are the reservations of a number of "wild tribes," who need the gospel as sadly as any people on earth. They are now, as never before, accessible to the missionary. These children need instruction; these women need the presence, teaching, and example of Christian women to help them to transform their wigwams into Christian homes; the men need the gospel to lift them from their savage state to the rank of Christian citizenship. We trust the board will be able to make large provision for this important field. These poor in our midst have peculiar claims on the Church of Christ in this land.

What our church is endeavoring to do towards the education of the Indian may be seen by the following reports, copied from the minutes of the last session of the conference.

ASBURY MANUAL LABOR SCHOOL.

We think this school is planted on the solid basis of an enviable prosperity, with an apparently bright future awaiting it. The pupils in attendance are in excess of the required number—80 boys. It is with pleasure that the superintendent has observed a marked improvement in behavior, and is hopeful for the future. The assessments from the treasurer of the board of missions have come forth regularly, with also the amount from the Creek Nation; and while on a recent settlement with the Creek council, the superintendent found himself with \$688.15 as the amount of funds on hand at the time of settlement. The surroundings indicate that the school will be attended with the crowning virtue of increasing prosperity. We would commend this school to the favorable consideration of the nation who have contributed to its support.

Rev. E. R. Shapard was placed in charge of this school at the last conference. Since then the building has been burned, and under discouraging circumstances the superintendent has been carrying on the work.

SEMINOLE ACADEMY.

On the first Monday in September, 1885, this institution entered on the sixth annual term, and closed its session under favorable auspices May 28, 1886. This school is a success, the pupils having made proficiency in their studies. In this school are taught orthography, reading, penmanship, geography, arithmetic, anatomy and physiology, calisthenics, vocal and instrumental music, while house-work is not neglected, but is carefully taught. The following boards have appropriated to the school \$1,800, namely, Parent Board, \$500; Woman's Board, \$1,800; Rosebuds of Virginia, \$450; and Seminole Nation, \$2,000. With this amount 40 have been provided for and trained. The religious interests of the school are kept prominent, the dawn and close of each day being attended by religious services, as well as Sabbath devotions. Thirty of the pupils professed faith in Christ. We commend this school to the favorable consideration of the conference.

NEW HOPE SEMINARY.

Under appointment of Bishop Hargrove, Rev. J. J. Methvin was appointed to New Hope Seminary, and took charge of said institution August 13, 1885, and with an able corps of teachers entered on the duties of the scholastic year on the 7th of September. During the year about 100 pupils were enrolled, who, under competent and faithful teachers, made rapid proficiency in science, and during the year 82 of those pupils professed faith in Christ and united with the church. Many of the girls were sprightly in intellect and bright and satisfactory in their Christian profession. This school had been kept up by an annual appropriation of \$10,000 from the council, with \$1,200 from the Mission Board, and also by the Fort Coffee farm; but during the council an act was passed to rescind the contract, which, however, was believed by many of the citizens to be contrary to the wishes of the majority of the people of the nation. And now, without reviewing the cause ostensibly assigned for rescinding said contract, we simply remark that the school thus drifted out of the hands of the church.

CHILOCCO SCHOOL.

In August of 1885 Rev. Walter R. Branham was appointed by Bishop Granbery to the superintendency of the Chilocco Indian School. This school is equipped for the education and civilization of the children of the wild tribes. During the year there were enrolled 201 pupils, about one-fourth of whom were girls. These children are from fifteen wild tribes. When these children come to Chilocco, many of them have no knowledge whatever of the English language; yet quite a number of them have bright minds and learn readily the rudiments of an English education. This school is divided into three grades—primary, intermediate, and a higher grade. The children are not only taught books, but also a number of the industries of life; and without paying out a single dollar for white labor, they have cultivated 200 acres of land. Though the work, considered religiously, may be apparently slow, yet we are informed the religious spirit is good; and though many of the children arriving at the school were without any apparent religious impression, yet there have been 15 conversions, 11 baptized, and 20 enrolled as members of the church. They have preaching every Sabbath, Sunday-school in the evening, and Bible service at night. The tribes contiguous to this school number about 25,000, who are virtually without the gospel; and may we not hope that many of the pupils converted here may live to return to their respective tribes with the gospel which the church up to this time has felt itself unable to give? Therefore we would respectfully request of Bishop Galloway to reappoint Rev. W. R. Branham to the school as superintendent, and Rev. E. A. Gray as professor in said school.

INDIAN INDUSTRIAL SCHOOL, GRAND JUNCTION, COLO.

We have 15 Utes of all ages—some over forty—in this school. Most of them are, or rather were, wild and uncivilized, fresh from their *tepees* and camps on the reservation, with blankets and painted faces, unused to any kind of control or regularity of habits, despising labor as degrading, and very suspicious of the white man's good intentions. You may form some idea of the task before us of reconciling these wild red men to the condition of things in a Government boarding-school.

The work is very onerous—full of responsibility, anxiety, and constant watchfulness. Great tact and a constant and absolute control on one's feelings, temper, and demeanor are very necessary to attain any degree of success in handling them. Yet, when I see the result of only four months' work, I am astonished and much encouraged. I have worked in the school-room twelve years, and never have I found more earnest, studious pupils. They are anxious to learn not only the dull routine of book, slate, and blackboard, but they will eagerly watch for information on any subject, and seem to appreciate any effort made to instruct them. Being very sensitive, they are easily discouraged in mental effort, and I find it advisable often to entirely overlook their mistakes, especially in figures on the blackboard. They are good imitators, so readily learn to write a nice hand. I am satisfied I can show superior work on copy-book or blackboard writing to any class of white children in the country for the same length of time. The boys do not love work, yet they do very well. They learn all kinds of farm work, gardening, taking care of stock, etc. The girls learn housework, sewing, etc.

There are eight officers in the school at present. We have capacity for about 70 pupils, and expect soon to fill up. The Government will probably add more buildings, shops, etc., as the school increases in numbers.

This work is as purely missionary as any in China or Japan; and educating the Indians in our language, habits, and industries is a great step in bringing them to Christ.

THOMAS GRIFFITH.

DISTRICT CONFERENCE SCHOOL.

The first annual term of this school, located at Webber's Falls, Cherokee Nation, closed successfully with a public examination and exhibition to the gratification of its friends and patrons. In this school are taught the branches not only taught in graded schools, but the principal is prepared to teach Latin and Greek, rhetoric, the higher branches of mathematics, calisthenics, and elocution. But in the history of this school a crisis has arisen, in which material aid must be obtained, or the enterprise will have to be abandoned. This school is a *desideratum*, and is as worthy of confidence and patronage as other schools within the bounds of our conference.

Fifty dollars was appropriated to this school for the education of indigent Cherokee children, and was so applied. The growing demands of this school necessitated the purchase of a piano, and \$150 was paid out of the purse of the principal, leaving a debt of \$225. And, unfortunately, we have no school-house building, but use the church as a school-room; and we have no accommodation for boarders from a distance, yet we regard the school as vital to the interests of our church in one of the best sections of the Territory. This is the only Methodist school in the Cherokee Nation. We would respectfully ask this annual conference to adopt this, and would suggest that hereafter it bear the name of Andrew Marvin Institute. Therefore, be it

Resolved, That a committee be appointed of five discreet persons, who shall take in hand the interests of this school, and borrow on their personal note \$500, if necessary, and that this conference pledge itself to sustain the committee in the payment of the amount borrowed; that this amount be collected or secured within twelve months.

PIERCE INSTITUTE.

Pierce Institute is located at White Bead Hill, Chickasaw Nation, Indian Territory one of the richest and most desirable localities within the Territory. It is beautiful for situation, and could be made the joy of the Chickasaw Nation; and could this institution be disencumbered of its financial difficulties, it would long live in its resources as elements of moral and intellectual culture. From the lights before us we deem it expedient that this conference appoint a committee of at least five discreet persons, who may be acquainted with the surroundings, and whose duty it shall be to examine into the financial condition, and adopt measures for the adjustment and satisfactory settlement of said property on the premises, and if possible to secure those parties who have advanced money for the payment of the indebtedness hanging over said institution. And finally, we would most cordially and earnestly urge the conference, should its members consider it prudent, to take this school under its protecting wing, and thus make provision for its establishment in perpetuity; and that Rev. J. C. Powell be continued as superintendent, and that an agent be appointed whose duty it shall be to work in the interest of said school. Therefore, be it

Resolved, That the said committee of five be authorized to borrow \$1,000, if necessary, giving their own personal note for same; and this conference pledges itself to sustain this committee in the payment of the amount borrowed; that the amount be collected or secured, and paid at least within twelve months.

HARRELL INTERNATIONAL INSTITUTE.

This important institution is now under the control of the Woman's Board. Its condition will appear from the following report:

"While this institution is still youthful in age, it is expanding in growth and in the elements of increased usefulness. The present session opened with the names of 94 pupils on the roll. Its course of study embraces all the branches of literature usually taught in the States. In this school three departments are organized—viz, literary, music, and art; and in each of these departments there are competent teachers employed, who are applying themselves with commendable diligence in their respective positions as teachers, while the classes themselves are good and eminently studious, thus foreshadowing success in their studies. The present session is signalized by the greatest number of advanced pupils that ever attended these sacred halls of learning. And may we not believe that the successful career of this school in the past will justify the high degree of confidence cherished by its friends for the future? We think this institution eminently worthy the confidence and patronage of the Indian Mission Conference. Hence, we may not only safely indorse it, giving it the weight of our moral influence, but urge upon parents and guardians having daughters and wards to educate to liberally patronize it. We will respectfully request the presiding bishop to reappoint Rev. T. F. Brewer as superintendent."

The financial reports reveal a decided advance. The collections for preachers last year amounted to \$3,592.78; this year, \$5,231.70—an increase of \$1,638.92. The collections for missions aggregated \$1,101.02—an increase of \$362.07.

The missionary anniversary was a season of unusual interest. After addresses by Bishop Galloway and the secretary, the collection taken up amounted to \$297.

At the love-feast, Sunday morning, a number of Indians participated. The experiences of the red man and the white man were singularly alike. We shall not soon forget the testimony of one. "I am," he said, "a monument of the power of the gospel to save men of every race and tongue." The wild Indian—poor sinner—saved by the grace of God.

THE SOCIETY OF FRIENDS (ORTHODOX).

BRYN MAWR, PA., *January 2, 1888.*

The work has been educational and religious, but these divisions have been so closely related that the whole might come under the title of missionary labor.

The society has conducted 5 boarding-schools and 7 day schools during the past year, and has sustained 5 Indian youths at Earlham College and Maryville Institute. Three of the young women educated at Earlham College are now engaged as teachers of their own people.

The boarding-schools have had an enrollment of 255 pupils, the day schools of 300 pupils; total, 555.

The Tunesassa Boarding-School is in Cattaraugus County, western New York, and is designed for the Seneca Indians of the Allegheny and Cattaraugus Reservations. The new buildings are commodious and stand upon a fine farm of 500 acres, which is used for the raising of grain and stock, and affords facilities for training the boys in all the work of such a farm. The girls are taught all kinds of household duties, together with the care of the dairy. The school is a graded one, is taught by two teachers of experience and skill, and gives a thoroughly good education in the branches taught in the best country public schools. Great pains are taken with the industrial, moral, and religious instruction of the pupils, and the results, of late years especially, have been permanent, forming in many instances strong, well established Christian characters that have stood the trial of a residence among their own people and of the evil influences of vicious whites. The school has been supported wholly by private funds, given by Friends of Philadelphia and its vicinity.

White's Institute, near Wabash, Ind., has good and ample buildings, situated on an estate of 760 acres of fertile land, most of which is drained and under good cultivation. Stock-raising is carried on upon a large scale, as well as the cultivation of grain, grass, sorghum, and garden vegetables. There are a blacksmith shop, a carpenter shop, and saddler shop connected with this school. Much of the work of the farm is done by the boys, under good instruction. All the boys have become skilled in ordinary farm work, making good plowmen, etc. Six have learned carpentry, one of whom was assigned the task of constructing houses for his people as soon as he returned to his reservation. Five have learned blacksmithing, and four house painting, while others have become deft in repairing harness and shoes, doing the work well.

A good brick school-house accommodates a graded school conducted by three teachers who have had special knowledge of the best methods of teaching Indian children. The boys are taught to buy and sell, to make the best use of money, to be self-reliant, to speak English freely, to be frank and courteous in manners. In a large proportion of instances the returned pupils have proved industrious, moral, and self-supporting. A few have succumbed to the temptations of a frontier life.

WHITE'S INSTITUTE, IOWA.

This school occupied buildings that had been enlarged last year and thereby rendered more comfortable. It has had the use of a large farm, but has not been able to add shops for trades. Some instruction, however, has been given in shoe and harness mending, and in the use of carpenter's tools. The institute had an enrollment of 83 pupils. The results of the discipline and teaching of the school in forming sound moral habits and character have been excellent. The chief building was destroyed by fire in fourth month last, and in consequence the school has had to be closed for the present; but if there was confidence that the Government would continue to aid the school, it would almost certainly be rebuilt and reopened.

The Eastern Cherokee Training School, in western North Carolina, has had 41 pupils. It has been conducted in a manner similar to those above described, and with like happy

effects. In all the schools much instruction is given in the truths of the Bible, and an endeavor is made, with good success, to form habits expressive of Christian faith.

Of the day schools, two are in the Indian Territory, one on the western border of the Quapaw Reserve, the other on the eastern edge of the Osage Reserve. The remaining five schools are among the Eastern Cherokees in western North Carolina. One of the boarding-schools and two of the day schools have received no aid from the Government, the others have been assisted by it. Beside the above schools, the Modoc day school and the Quapaw boarding-school, both in the Quapaw Agency, are Government schools that have been conducted, the one by a teacher, and the other by a superintendent and matron, who are members of the Society of Friends. Those schools receive some encouragement and aid from the society.

MEETINGS AND MEMBERS.

There are six organized congregations in the Quapaw Agency in the northeastern corner of the Indian Territory, two in the Cherokee country that lies between the Quapaw and Osage Agencies, and one station in the former district where meetings are sometimes held.

Within the limits of the Sac and Fox Agency, almost directly south of the above territory, there is one organized congregation, and at two stations mission work is maintained, one for the Mexican Kickapoos, the other for the Iowas. One congregation and one station have been added during the year.

The total membership of these meetings is 337, of whom 229 are Indians. The gain for the year has been 70 Indian members and 30 others. There are five meeting-houses, an increase of one during the year. Four school-houses are used for meeting purposes. Seven men, with their wives, have been engaged in these missions, and the outcome of the labor of the year has been encouraging.

The expenditures for all purposes have been:

For education	\$10,188.08
For missions	7,719.17
Total	17,907.25

Respectfully submitted,

JAMES E. RHODS.

The BOARD OF INDIAN COMMISSIONERS.

BALTIMORE YEARLY MEETING OF FRIENDS.

The joint standing committee upon Indian affairs laid before the meeting a very interesting report of their proceedings during the past year in the endeavor to render some assistance and sympathy to the Indians who were formerly under the official care of the committee of this yearly meeting. The same was read, and, after a verbal alteration, was adopted, the action of the committee confirmed, and they encouraged to a continuance of the useful work in which they are engaged.

To Baltimore Yearly Meeting of Friends:

The standing committee on Indian affairs submits the following report:

Since our last yearly meeting death has removed from our midst and from the field of his usefulness in the work of Indian education and advancement, in which he was always an earnest and thorough worker, our friend Cyrus Blackburn, late clerk of this committee. Those of us who have been associated with him in this interesting work can well appreciate the active sympathy he felt for the survivors of this greatly injured race of people, and with what zeal and industry he labored for their good.

He was faithful to the trust reposed in him, and by his personal efforts in influencing legislation for the benefit of the Indians, we have no doubt he materially assisted in the enactment of laws that have been and still continue to be a great blessing to them.

We have had a continued oversight of the Indians at the combined Santee, Flandreau and Ponca Agency under Charles Hill, agent, who is a member with us, and have been in correspondence with him and also with John E. Smith, teacher of the Ponca Agency school, and his wife. Opportunities have not presented to accomplish much in the way of practical help during the past year, but we have been able to respond to such appeals as have been made to us.

Immediately after our last yearly meeting we forwarded a box containing appropriate presents to the children of the Ponca school, consisting of articles of clothing which were both handsome and useful, and we have been assured by letters from the agent and teacher that the hearts of the children were delighted.

We were also enabled by forwarding the necessary amount of money to prevent an aged Flandreau Indian woman from losing her land though an incumbrance which was placed upon it without her knowledge.

A year ago a number of the Flandreau Indians had mortgages on their farms, given to secure the loan of money forced upon them by their white neighbors, with a view of getting possession of the property through foreclosure. The agent has, however, by his personal efforts succeeded in paying off all these mortgages, and the Indians again own their homes free from incumbrance.

The well-being of the Indians in this whole agency is carefully looked after by Charles Hill and his excellent corps of assistants, and their advancement in the knowledge of the practical duties of life, as regarded by enlightened and conscientious white people, is very gratifying. The men of the Santees have nearly all learned to be industrious, and many of them have become skillful and successful farmers.

They have under cultivation this year nearly 4,000 acres of land, about the same acreage as last year, and have raised over 84,000 bushels of grain and vegetables, 10,000 bushels more than last year; besides cutting 600 cords of wood and securing over \$500 worth of furs. The aggregate market value of their crops the past year will be about \$24,000. The mechanical department at the Santee Agency is an important and interesting feature. The Agent in his annual report thus speaks of this branch of their work:

"A person visiting Santee Agency now would find the Indians busy with their farming pursuits, and the following industries, under the management of Indians exclusively: Mason work, painting, blacksmith shop, carpenter, wagon shop, steam grist-mill, harness shop, house building, grain thrashing (four machines now in operation), no white persons being employed in any of the above departments. That the Indian has the ability to learn to take charge of and satisfactorily govern the different industries above mentioned has been fully demonstrated at this Agency."

The spirit of improvement has spread over that Agency, and they are advancing rapidly under the careful training of their instructors. Comfortable dwelling-houses are being built, 26 during the past year, wells dug, fences put up around the pasture-fields, trees planted, additions made to the school-houses and other Agency buildings, and many of these painted and otherwise improved.

The Agent states in his report that the "habits and morals of the Santee Indians are exceptionally good," and attributes their improvement in this respect to the influence of the schools and the missionary work done amongst them.

"The schools are all very successful, and the attendance fully up to the capacity of the buildings. The Santee industrial school adjoining the Agency building has an enrollment this year of 90, average attendance over 70, the largest in the history of the school. More desired to come, but the building was filled and they could not be taken."

We have been watchful of the tendency of legislation at Washington on the Indian subject, and have endeavored to throw our influence with those legislators who seemed to have the real good of the Indians at heart, and in this important work we desire to continue to be useful. The Indian still has many enemies, and there are always lurking about those who hope, by sharp practice in legislation, to get possession of his property without paying him an equivalent for it.

In eighth month last our friend Isaiah Lightner was appointed by the President as special agent to allot lands in severalty to the Indians at Sisseton, in Dakota. The appointment was made without solicitation on the part of the appointee or any of his personal friends, but was made because of his acknowledged peculiar fitness for the position, and also upon the excellent record he has established at the Department in all those qualities that go to make a trustworthy official. Friends ought to feel gratified at this appointment, as it is a marked evidence of the confidence felt by the Government in members of our society as workers among the Indians where honesty and efficiency are considered prerequisites.

Since last yearly meeting we have made an appeal to the Indian Department to appoint a matron for the Santee Indians. The duties of the proposed matron were intended to be, in a word, the instruction of the Indian women in the art of housekeeping. The delegates who visited this tribe in the summer of 1886 recommended this appointment, on the ground that the Indian women were far behind the men in their special sphere of domestic work, and that there was ample opportunity for effective labor in this channel.

The Indian Department, for reasons not necessary now to rehearse, has declared its inability to comply with our request.

While we do not propose to relinquish our effort to influence the Government to provide for this appointment, we have united in recommending to the yearly meeting that

it authorize this committee to join with other yearly meetings in making this appointment for the present year, and in paying our quota of the expense. Ohio, Indiana, Illinois, and Genesee yearly meetings have already signified their willingness to co-operate in the movement.

On behalf of the committee,

LEVI K. BROWN.
THOMAS H. MATTHEWS.
JOS. J. JANNEY.
EDWARD STABLER, JR.

BALTIMORE, *February 11, 1887.*

PRESBYTERIAN.

Indian missions of the Board of Home Missions.

There has been growth in the work which was in operation at this time last year, and some new missions established.

WISCONSIN.

Rev. A. W. Williams has been sent to the Stockbridge Indians in Wisconsin. This tribe has been without a minister since the death of Mr. Slingerland.

DAKOTA.

During the past summer a large building was erected at the Good Will Mission, Sisseton, Dakota. This building is intended for the use of the Indian boys, and especially as a dormitory. It has enlarged the capacity of the school to such an extent that we have now over 100 pupils. We have also erected a large barn and a workshop, and made extensive additions to the girls' dormitory and the school building, and sunk an artesian well. The mission as it now is seems in the best condition for the very best work. Mr. W. K. Morris is the efficient superintendent, with Mrs. Morris and the Misses White, Patterson, Hyslop, and Rockwell, Mr. and Mrs. Smith, and Mr. and Mrs. Buck as helpers.

The eight churches among the Sioux are under the general supervision of Rev. M. N. Adams. There is a native membership of 521. They are served by six native ministers, viz, Revs. J. B. Renville, D. Renville, L. Mazakinyanua, D. Greycloud, I. Renville, and C. R. Crawford. Rev. W. O. Rogers serves the Wood Lake church.

INDIAN TERRITORY.

There has been more advance in this Territory than in any other portion of our Indian work; in fact, there is no better or more hopeful mission field anywhere than is presented here. The number of missions is simply limited by the number of workers we can obtain and the necessary means to sustain them.

Vinita is still served by Rev. W. T. King. Rev. W. L. Miller is preaching at Tablequah and stations. The school at the former place is doing exceedingly good work. There are about 80 pupils, of which 30 are boarding scholars. The Misses Miller, Armstrong, and Loeb are the teachers.

Rev. A. G. Evans has charge at Park Hill and Fourteen Mile Creek, while the Misses Mathes and Evans have about 60 scholars in the school at Park Hill. Rev. L. Dobson preaches at Eureka and Pleasant Valley.

Rev. W. H. Reid has the churches at Old Dwight and Childers Station. Mr. and Mrs. W. L. Squier, Miss Reid, and Mrs. Neerkin have about 35 pupils in the boarding-school at Old Dwight. New buildings are being erected and the old ones repaired, and we expect to see the old mission field soon in excellent running order, doing good work.

Rev. A. N. Chamberlain preaches at Pheasant Hill and to the full-blood Cherokees. Miss Ada Bodine has a school of 30 pupils in the church building at Pheasant Hill. Rev. D. N. Allen preaches at Fort Gibson, Tegalea, Claremore, and Catoosa, while his brother, J. F. Allen, teaches and preaches at Canadaville. Rev. A. D. Jacke preaches at Coody's Bluff and California, and Rev. J. Smallwood, a native preacher, at Barren Rock and neighborhood.

Among the Cherokees we have 296 church members and 205 scholars in the schools.

Among the Creeks or Muscogees our work has been more largely increased than in any other tribe. At Muscogee an additional cottage has been built, which is said to be one of the most beautiful homes in the Territory. Thirty-five boarding pupils are cared for by Miss Alice Robertson, Miss Willey, and two assistants. Dr. Williams is supplying the church. Improvements have been made at Nuyaka, where there are 80 pupils. It is a model school in good work in all departments and in results. Quite a number have become Christians during the year. Mrs. A. R. Moore and her noble band of helpers deserve great praise for their faithfulness and efficiency. Rev. T. W. Perryman is the pastor of Nuyaka and Okmulgee.

Tulsa is under the care of Rev. W. P. Haworth. The school has 61 scholars and 3 teachers. There has been steady progress.

The transfer of the Wealaka and Wewoka missions to this board by the last general assembly gives us 100 pupils at the former and 63 at the latter place, and quite a number of ministers and teachers. The Wealaka school is under the care of Dr. R. C. Colman and nine other helpers. Wewoka is under the care of Rev. J. R. Ramsay and 5 assistants. Rev. Dr. Loughbridge preaches at Wealaka and Broken Bow; Rev. J. N. Diamant at Wewoka and vicinity. The native ministers are G. Johnson, J. K. Hacho, D. Fife, J. H. Land, P. Fife, and E. P. Robinson, who supply Kowasate Town, White House, Achena, Kowetah chapel, North Fork, and other stations. There are 319 church members and 339 pupils among the Creeks.

The work among the Choctaws has grown from two to four schools during the year. Wheelock boarding-school for girls, under the care of W. B. Robe, superintendent, and four assistants, has more than maintained its good reputation. Several pupils have been brought to Christ. McAlester has outgrown its quarters, and reports 140 day pupils. Mr. E. H. Doyle has proved himself a wise leader. Atoka, with the Misses Charles and Richards as teachers, have a school of 59 pupils. Mrs. and Miss Knight have gathered 66 scholars into the new school at Caddo. The ministers at work among the Choctaws and Chickasaws are Revs. J. Edwards, at Wheelock; H. A. Tucker, Atoka and Caddo; W. H. McKinney, at Mount Zion, Apeli, and Big Lick; J. C. Sefton, at McAlester; S. R. Keam, at San Bois; J. Dyer, at Mountain Fork and two stations; W. J. A. Wenn, at Lehigh and Durant; T. A. Byington, at Bayou; J. Jackson, among the full bloods; B. J. Woods, at Lenox, Rock Creek, and High Mountain; C. J. Stewart, at Philadelphia; and Rev. W. J. Moffatt, at Paul's Valley, Johnsonville, and White Bear Hill. There are 664 church members and 319 pupils. Five or six ministers are needed. May we not expect that number from the theological seminaries?

NEW MEXICO AND ARIZONA.

At Albuquerque we have pressed forward with our buildings. Part of these are now in use, and the school doing its work well under the care of Professor Bryan. The spiritual results have been cheering—more so this year than usual.

The day schools at the Pueblos of Isleta, Laguna, Jemez, and Zuni have made progress. The Misses Scott have charge of Isleta, Miss Shields at Laguna, Dr. and Mrs. Vorhees at Jemez, and Mr. J. H. Willson at Zuni. These schools and teachers have special trials which call for the prayers of God's people.

While the building is in process of erection at Tucson, Ariz., we have rented the buildings which had been used for the public school and have made a beginning. Mr. Walker, Miss Whitaker, and Miss Gibson are on the ground preparing the way for the coming of the pupils and the other helpers.

Mr. J. B. Douglass is the teacher at the San Xavier day school among the Papagoes, and Rev. C. H. Cook continues his labors among the Pimas.

WASHINGTON TERRITORY.

Rev. A. M. Mann and his native assistant, Peter Stanup, labor among the Puyallups, Chehalis, Nisqually, and Squaxon tribes. Over 300 members have been brought into the church and give good evidence of being faithful and consistent Christians.

ALASKA.

From far-off Alaska comes tidings of hope and progress. Sitka, which is the central and most important mission, has been freed from the outside oppressions of last year, and has made rapid progress in good work and favor with all who see and know it. The workers are much the same—Rev. Mr. Austin as minister, Mr. Kelly as superintendent, and Mrs. Austin, Mrs. Winan, and the Misses Kelsey, Rodgers, Pakle, and others.

Mrs. McFarland has the Hydah mission, and labors with Mr. and Mrs. Gould. New buildings have been erected, and a boarding-school of 20 scholars begun.

Mr. and Mrs. Willard are at present laboring among the Chilcats and other tribes who center at Juneau to get employment at the mills.

Mr. and Mrs. J. W. McFarland are at Hoonyah, laboring at some disadvantage because of the migratory habits of the tribe; but they still report a large school and hopeful work.

Rev. S. Hall Young is at Fort Wrangel, where a church of 54 members is reported, some of whom are bright examples of the power of the Christian faith.

SUMMARY.

	1886.	1887.
Ministers.....	30	31
Native.....	8	17
Churches.....	38	48
Church members.....	48	59
Teachers.....	2,001	2,306
Schools.....	63	95
Scholars.....	20	26
	1,134	1,607

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, SOUTH.

INDIAN TERRITORY.

The Indian Presbytery reports 12 churches, besides 24 stations, which are visited by the missionaries. There are 29 elders and 9 deacons; 62 persons were added to the church during the year on examination, and 23 persons by certificate. The total number of communicants is 639. In the Sunday-schools there are 25 teachers and 334 scholars. In the orphan school, under the care of Mr. Lloyd, there are 46 pupils. Contributions were made in the churches for the work of all the executive committees, as well as for presbyterial and congregational purposes. The whole amount contributed was \$2,866.

Under Mr. Lloyd's ministry at Caddo an interesting work of grace took place, and sixteen persons were added to the church. "I never saw," says Mr. Lloyd, "such an awakening here before." The report of the committee on the narrative states that the attendance upon the worship of God's house has been generally good, and that in nearly all cases the people are more attentive than before to the preaching of His Word. Family worship is held by most of the church members who have families, but catechetical and Bible instruction is much neglected, both in the family and in the Sunday-school. The observance of the Sabbath is good. Intemperance and worldly amusements are on the increase, and the diligence of Christians in going out to save the destitute is not commended.

Rev. F. H. Wright, who, after taking his theological course in the East, recently began work among his own people—the Choctaws—states his impression of the people in the following words: "This people is a Christian people. They have a profound reverence for God, His Word, for His house, and all things sacred. The Sabbath is generally kept holy, but more so in the parts far removed from the railroad. The Choctaws love the Gospel, and they drink in the life-giving words as the dry and parched earth drinks in the gracious rain."

DOMESTIC MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

For an account of missions to the Indians we can refer only to the full report of Bishop Hare and the reference to the work in Shoshone Agency in Bishop Talbot's report of Wyoming, and in Bishop Walker's report of North Dakota in reference to the Turtle Mountain Indians. The large and very interesting mission to the Chippewas in Minnesota is not reported upon; neither is there any report from the Indian Territory.

Report of the missionary bishop of South Dakota.

The Niobrara Deanery includes all the Indian reservations within the jurisdiction of South Dakota, and all Indian missions within it, wherever situated; in other words, the Indian field.

The extent of the Niobrara Mission is greater this year than it ever has been, as the list of missions presented herewith strikingly shows.

NEW ENTERPRISES.

An educational work (comprising in a happy way the intellectual, industrial, and religious elements) was begun last fall in the best spirit by Miss Laura E. Tileston and Miss Goodale, Miss Goodale being the Government teacher and Miss Tileston the representative of the church, near the mouth of the White River in the Lower Brulé Reserve. It has been carried on with a skill and cheerfulness and patience beyond all praise. A similar work has been begun by Miss Grace Howard on the Crow Creek Reserve. Miss Tileston is in the special care of St. John's, Yonkers, and Miss Howard, of Calvary, New York.

SELF-HELP.

There has been a gratifying increase in the offerings of our Indian Christians from year to year. The record for some years past is as follows: Total offerings for the year ending June, 1881, \$585; 1882, \$960; 1883, \$1,217; 1884, \$1,514; 1885, \$1,801; 1886, \$2,000; 1887, \$1,551.60.

This year shows a decided falling off—an issue expected by the clergy in charge. Education, missionary work, the settlement of the Indians on farms, increase their needs. The means of making a living and of getting money do not increase with equal step.

NEW CHURCHES.

A neat and suitable chapel has been put up by the generous gift of Mrs. J. J. Astor, for the people of St. Philip's station on Wounded Knee Creek, Pine Ridge Reserve. By the gift of the same constant friend, I was able to provide for the wants of the Sissetons, who live near Lake Traverse. They rejoice in a pretty chapel completed in the fall of 1886.

Another group of Sissetons, who live about thirty miles from this chapel, have been remembered by the Lenten League of New York, and have the happiness of seeing their chapel under way.

BOARDING-SCHOOLS.

St. Mary's, St. John's, and Hope schools have all been maintained with their usual success, and St. Paul's, which had fallen below the mark, is, under Mrs. J. F. Johnstone's devoted and wise management, fast recovering.

The average number at St. Paul's has been 30; St. Mary's, 40; St. John's, 36; Hope School, 30.

WILLIAM H. HARE.

Report of the missionary bishop of North Dakota.

The Church of the Resurrection, a frame edifice, on the reservation of the Turtle Mountain Indians, nears completion. The poor people for whose worship it is reared are glad indeed to have this evidence of love and sympathy from Christian white people before their eyes. Neglected, wronged, and oppressed for long years by their pale-faced neighbors, these faithful Chippewas have shown notwithstanding a marvelous faith. Glad indeed am I that the time is approaching when they may have the regular ministrations of the church of their love. With great difficulty has their little sanctuary been built. Their distance from the railroads is so great that the time consumed in conveying materials from the nearest shipping point was enormous; and the expense, too, was correspondingly large. But liberal giving from those who recognize the nation's debt to the Indian has helped us to meet and overcome these hindrances.

Thorough work, however, can not be done among these people until a home for the missionary to be appointed is built. For this purpose at least \$600 more than the sum now in my hands will be needed. There are no houses to-day on the reservation where a family can find shelter for a night, except at great discomfort. The home for the missionary is therefore an essential for the work.

During the summer, before the walls of the church were reared, I held a confirmation on one of the hill-sides. No walls surrounded and no roof covered that gathered group of red men and women. The canvas of a tepee was spread upon the ground to form a sanctuary, so to speak; a dry-goods box covered with a piece of white muslin—in this respect we were unrubricated—served as an altar. Seven Indians, men and women, advanced towards our sanctuary and stood on its outer edge. A hymn was sung by the gathered congregation of red people. After an address, I proceeded with the confirmation office. Never, in all my life, have I officiated at a more touching service. The solemnity and awe with which these poor people joined in the service moved me to tears. Groups of pagan Indians clustered near, apparently very deeply interested and impressed. I then administered the Holy Communion to the newly-confirmed and to other Christian red men who were present. The Rev. J. J. Enmegahbowh, who was with me, assisted in the service and acted as interpreter. The whole scene was one that I think would have touched the heart of the Indian's fiercest foe. I have read somewhere that the original name of beautiful Lake George, in the northern part of the State of New York, was Lake Saint Sacrament, because on its borders, shortly after its discovery by white men, a similar holy scene was witnessed. There was the reared altar in the forest by the waterside; there were the robed priest and the consecrated elements and the bending natives and the communicating worshipers and the rising anthem to the praise of the Crucified One. I know not whether the tradition be true, but I do know that in this year of grace 1887 a hill-top in the Turtle Mountains was made sacred by such a solemnity, and I am not sure that there would be an unfitness in calling that small mountain, far away to the north, from this day on, the Mount of Saint Sacrament.

WILLIAM DAVID WALKER.

Report of the missionary bishop of Wyoming and Idaho.

OUR INDIAN WORK.

From Rawlins by a stage ride of 150 miles, consuming the greater part of two days and one night continuously, I reached the Shoshone Agency, Wyoming, under the care of the Rev. John Roberts. Here we have a neat church, and attached to it a few rooms which the faithful missionary uses for a rectory. At this agency, in round numbers, are 2,000 Indians, consisting of parts of two tribes, the Arapahoes and the Shoshones. At this agency the Rev. Mr. Roberts has been laboring for six years. He has the spirit of the true missionary. Utterly self-denying and devoted to his work, he has won to a remarkable degree the reverence and esteem of this simple-minded people. During the greater part of his sojourn there he has had charge of the Government school and his support has come largely from that source. But such a position is uncertain in its tenure and is purely the result of political appointment as changes are made in the different administrations. Another teacher has just been appointed to the place, and while it is probable that, in some capacity, Mr. Roberts, so highly esteemed, will remain in connection with the school, yet it is evident that a different arrangement should be made. What is needed is a boarding-school of our own. Mr. Roberts feels that his work will always be hampered and in jeopardy until that want is realized. To this end \$10,000 is required. Had we such a building the Government would pay for the board and tuition of such pupils as might attend the school, and it would be self-supporting from the start. The accommodations at the Government school, I am informed, will not provide for one-fourth of the children of school age. Recently the Roman Catholics, through the handsome gift of a Philadelphia lady, have commenced to erect a school on the reservation, about 25 miles from our work. Will not some friend of this unfortunate race, thus providentially placed at our very doors, enable me to provide our missionary, who has, with so much heroism, consecrated his life to this work, with a permanent school-house? Meanwhile, until the larger need is met and the \$10,000 secured, if a modest but substantial house, costing \$2,000, could be erected as a part of the permanent building, it would enable the missionary to take a number of boarders, provide him with a comfortable home, and be a nucleus around which the work could be carried on. Who will give me this \$2,000? Or who will be one of four to give \$500? Shall we not stand by our missionary in his heroic efforts to lift up this people and rescue them from their moral degradation? It is only through the young, by means of Christian schools, that this work can be done. I feel the deepest anxiety that this mission should be sustained.

ETHELBERT TALBOT.

AMERICAN UNITARIAN ASSOCIATION.

INDIAN WORK.

The "Montana Industrial School" for Indians, under the superintendence of Rev. Henry F. Bond, is now in operation, with an enrollment of 18 pupils, and the prospect of receiving its full quota of 50 as soon as its equipment is completed. This is the first and only school for Indians established by our denomination. While other religious bodies have for years maintained schools among the Indians with marked success, our own, for reasons given in our first annual report, had accomplished nothing in that direction till last July, when a location was selected on the Crow reservation, and this industrial and boarding school was established. The unswerving loyalty to the United States Government of the Crow Indians, whose boast is that none of their weapons have ever been stained with the blood of a white man, deserved a better return than they have received at his hands. No missionary or educational work has ever been established among them until our school was located there last July. The small Government school at the agency is the only attempt in this direction, while there are over 800 children of school age in the tribe. Nowhere is there better field for our work; and the Unitarian denomination has here for the first time an opportunity to fulfill the obligations it assumed so many years ago, by a cordial and liberal support of the Montana Industrial School. Our earnest missionaries are struggling with untiring faith and zeal, under many disadvantages and privations, to build up this school, confident of large success if they can only receive the sympathy and material aid of their brethren. They must not be disappointed in this hope. The school should be thoroughly equipped for its divine mission. The Government has granted land for its use, and has contracted to pay \$108 per annum for each Indian pupil. We shall be false to our pledges and to our faith if we fail to do our part in this good work.

It is with great satisfaction that your committee are able to report that the debt on the school building of \$1,500, which was outstanding on the 1st of January, has been paid in full. For this result we are largely indebted to the ladies of some of the auxiliary conferences in and about Boston, who raised nearly \$900 by a sale held at the house of a friend who kindly offered its use for the purpose. The \$1,000 advanced to enable us to begin work on the school building, with the promise that it should be made a gift if \$4,000 more were contributed, has also been secured by the fulfillment of this condition, the building, which is admirably adapted to its purpose, is now free from debt.

Money is needed at once, however, to pay the salaries of the officers and teachers, to build the kitchen, blacksmith and carpenter shop, etc., and to complete the equipment; and also for the purchase of the necessary provisions and clothing.

The cost of maintaining this Indian school with its full complement of 50 pupils, who are to be clothed, boarded, lodged, and instructed, can only be approximated at present. It is safe to say, however, that after the school is thoroughly equipped about \$5,000 per annum will be need to maintain it, in addition to the allowance of \$108 for each pupil by Government. Of course, every year of good crops would reduce the cost; but the Montana crops are too uncertain to be relied on as a source of income.

It ought not to be difficult to raise that sum in our denomination for the support of this our only Indian school. It is our hope that as the churches and societies and individuals of our faith become more acquainted with this important and promising work this school will not only receive liberal support, but that means will be provided either for its enlargement or for the establishment of other schools among these hitherto neglected Indians.

The passage of the Dawes bill, giving to the Indian land in severalty and the rights of American citizenship, makes the duty of fitting him for the exercise of the rights which are thus conferred upon him an imperative one. In his proper education is the only hope for the red man in the future. We can not evade our share of this responsibility. However well-disposed the Government may be towards the Indian, its efforts must be supplemented by the missionary work of churches and individuals, or they will fail of success. The work is as promising and hopeful as the needs are urgent.

Mr. Bond reports the Crow children at the school as docile, affectionate, intelligent, and happy under their new surroundings. They are quick to learn and interested in their studies and in their occupations. They are to be taught, under our contract with the Indian Bureau, the various industries which will fit them for the duties of civilized life. One of three boys who had run away, and who, as the ringleader, was refused permission to return, offered to submit to punishment if only allowed to come back.

A statement of expenditures to May 1 on account of the Montana Industrial School is appended.

These gifts of money and supplies are from churches, societies, and individuals, from Maine to Louisiana, representing sixteen States, and about fifty churches, auxiliaries,

and Sunday-schools. If every church of our faith would interest itself in this our one solitary Indian school, no matter how small its means, the burden of its support would hardly be felt, and each would receive large return for its interest in the good work.

As trustee of the Hampton Institute, our agent has received and forwarded largesums contributed by its friends. This, though not strictly the work of your committee, has been part of the labor of their agent.

E.

PROCEEDINGS OF THE FIFTH ANNUAL MEETING OF THE LAKE MOHONK CONFERENCE.

FIRST DAY—MORNING SESSION.

At 10 o'clock on the morning of September 28, 1887, the Hon. A. K. Smiley called to order, in the parlor of the Mohonk Lake Mountain House, and after a few words of welcome, opened the fifth annual "Lake Mohonk conference" by nominating General Clinton B. Fisk as chairman, a motion which was unanimously indorsed by the conference.

General FISK, on accepting, said:

"I seldom meet with people so easily pleased as those who come here. As has been stated by Mr. Smiley, this is the fifth annual conference at Lake Mohonk. For five successive autumns, by his kindness, we have here gathered to deliberate upon Indian affairs and become the recipients of a generous hospitality from Mr. and Mrs. Smiley.

"During the years past we have debated some of the most serious problems in connection with Indian affairs, until the Mohonk conference has risen to a place of commanding influence. Its utterances are seriously considered by legislators; they receive the thought of the public, and in many instances those charged with the administration of Indian affairs have given heed to our advice. Our constituency is a happy combination of elements, combining representatives of the various religious bodies who are active in Christian and educational work among the Indian tribes.

"From the Indian Rights Association, with their thorough business aims and methods for the solution of the Indian problem; from the Women's National Association, who respond to the cry of the most needy of our tribes, and whose devotion to the Indian women and Indian homes ought to receive the God-speed and hearty support of all who would uplift the Indian race; from the Indian committee of Boston, whose magnificent services for the Indian for the last ten years entitle them to the gratitude of all people; from the Board of Indian Commissioners, and from the ranks of the noble and philanthropic men and women all over this land, hither come the best and truest friends of the Indian, men and women who love justice, and whose persevering wisdom stands and knocks at the portals of power until 'whatsoever things are just' are to be conferred upon their clients, the American Indian.

"[Since we last convened we have progress to report—substantial progress in legislation. The passage of the Dawes bill providing for the allotment of lands in severalty, the extension of law over the Indians, are the beginning of a new epoch in Indian affairs. The passage of the bill, and the election for the third time to the United States Senate of its author, by all political parties in the Massachusetts Legislature, are a cause for great rejoicing throughout this land. It was a cause for devout thanksgiving to the Indians, who are certain of an advocate and defender on the floor of the Senate of the United States in Senator Dawes. There has been progress in industries, in education, in civilization. Those of us who have been waiting and watching for more than a score of years, look upon the existing state of things as very encouraging, although there is so much yet to do. There are about 250,000 Indians, exclusive of those in Alaska; 80,000 of them to-day wear citizen's clothing complete; 60,000 more in part; 40,000 Indians read and use the English language in the transaction of their business, and their number is rapidly increasing. There is much yet to be accomplished. Just what that shall be will be more particularly indicated by our committee after the organization of the meeting. The utter helplessness of the Indian before the law will undoubtedly be the theme of discussion at this conference.

"There are some subjects for discussion before us which will require our best thought and our united action and influence before the adjournment of this conference.

"Since our last coming together death has entered our ranks, and the joy of this reunion morning is in part staid upon the grand work of one we sorrow for. That voice whose eloquence charmed and convinced us has been hushed. The Hon. Erastus Brooks, one

of our most faithful members, whose last public words were spoken for the Indian and spoken in this presence, has gone on to his reward—he is not, for God hath taken him. Many of us remember that sad morning when he left us, an invalid. He undoubtedly overdid himself in his efforts of the night previous as he stood here to speak his honest convictions, for he never feared to speak them in any presence. A month of suffering followed. In his own home I visited him; how beautifully he looked on the future and contemplated the past. He had done what he could. Erastus Brooks, like his Master, ‘went about doing good.’ His voice was uplifted everywhere in behalf of the suffering, the sorrowing, the down-trodden, and the oppressed. Over all these unrevealed mysteries of pain his hope was unclouded, and at last with the angels of his household about him he went to that sleep which God giveth his beloved. His memory dwells richly in all good hearts. Goodness endures—it is all that does endure. Earth’s transitory things decay and its pleasures pass away, but the sweet memory of the good survives amidst all vicissitudes; and this is our hope. May we follow him as he followed the Master, and

“May we triumph so,
When all our warfare’s past;
Dying, put our latest foe
Under our feet at last.”

Major Kinney, of Hartford, and Mr. Davis, of Boston, were appointed secretaries of the conference. Dr. Lyman Abbott, of New York; Prof. C. C. Painter, of Great Barrington, Mass.; Samuel B. Capen, of Boston; Philip C. Garrett, of Philadelphia; Mrs. A. S. Quinton, of Philadelphia; and Miss Longfellow, of Cambridge, Mass., were appointed a business committee.

Dr. Lyman Abbott, as chairman of the executive committee, appointed last year, was requested by the business committee to propose that, instead of the introduction of resolutions, a series of questions be laid before the conference for free discussion; before the discussion of each question a special committee be appointed by the chair, who shall formulate in resolutions what they think the conference will be prepared to say on that subject, and that before the close of the whole conference, perhaps Friday morning, a committee be appointed by the chair who shall take these as various minutes of the discussions and combine them in one platform, which can afterwards be acted on by the conference.

This is the general plan which the business committee asked him to submit.

This was adopted.

MR. ABBOTT. Your committee propose for this morning the discussion of the question, What changes in Indian governmental administration are required by the abolition of the Indian reservation system?—to be opened by Professor Painter; and they have further to report that at Mr. Smiley’s invitation, Hon. A. S. Draper, superintendent of public instruction in New York State, will be prepared to give us some account of the New York Indians, with suggestions for their better civilization and education.

The following committee was appointed by the chair to report a resolution on the subject of the morning discussion: Austin Abbott, New York; Walter Wood, Boston, Mass.; Samuel B. Capen, Boston, Mass.; W. S. Williams, Glastenbury, Conn.

A CHANGE OF POLICY REQUIRES A CHANGE OF METHODS.

[Paper by C. C. Painter.]

The Dawes land-in-severalty and Indian citizenship bill, made a law since our last conference, has given us what Archimedes wished for, that he might test the power of his lever to lift the world, and we now have a standing place, and opportunity to test the power of our civilizing influences to lift the Indian. The law we have done much to secure, we should bear in mind, is not the end we have been seeking, but only a needed mean to its attainment; it has only supplied a necessary condition for successful work; the work still remains to be done. In this case, as in all others, enlarged opportunity means also increased dangers, and we who are responsible for the present condition of affairs will be held responsible for their future outcome. We can not hold ourselves innocent of disasters which may come to these people through these enlarged opportunities unless we do all we can to improve them.

The law we have secured must surely, as its provisions are carried out, undermine and destroy the present Indian policy, and the machinery by which it is carried out. This was but ill adapted to any work which as friends of the Indian we desired to see done for him, but it has no place in the new order of things introduced by this law which has

been enacted since our last conference. Under its provisions he steps out of his undifferentiated, impersonal tribal relation into one of individualized, responsible citizenship, under the Constitution and laws of the Republic. All things are made new in his status and relations; perforce all things must be made new in our methods of dealing with him. When we make him a citizen, we recognize his manhood with all its inherent rights under the Declaration of Independence and Constitution. What power can an Indian agent, carrying out the rules and regulations of a bureau, have over a man who has refuge under such protection? Whatever restrictions Congress in its wisdom may put upon his power to alienate land to which he is after twenty-five years to have a title in fee-simple, none can be put upon a free citizen except such as are imposed alike upon all. The fact is, we have entered upon the beginning of a new dispensation, and we shall find it necessary that all things, in the methods and machinery of our Indian policy, shall be made new and adapted to the growth and development of men. The sooner we take in this fact and adjust ourselves to it the better.

A crisis has been created rather than reached in the effort we are making for the Indian. He is about to be thrown into the seething activities of our complex civilization and take his chances in free competition with other races. He must receive at once the best possible equipment for this emergency, a preparation and education which he could never receive under the old policy of enforced isolation, legalized pauperism, and inevitable idleness, and debauchery. The most formidable obstacle to his civilization has been the policy under which it has been attempted. This removed, we must adapt our methods to his conditions and needs, which are more peculiar than is his nature, which is that of every human being. The reservation walls being down, and the restraining power of the agent broken, he and his children will become a race of wanderers and beggars, unless they are met, as they escape from a hopeless bondage, with influences wise enough and large enough to teach them the nobility of manhood and the uses of freedom.

There is now scope and hope for the schoolmaster. We have about one-third of the children in some kind of school; some of them very fully equipped and doing most excellent work, most of them of a much lower grade, and many of them worthless; all of them doing their work under such discouragements and difficulties that a large per cent. of it is lost necessarily.

The Government expended, in its effort to teach these children during the year closing June 30, 1886, the sum of \$1,211,415, supporting 214 schools, with a force of 703 employes, while in contract schools were probably nearly as many more employes. The largest monthly attendance was 12,316, and the average attendance was 9,528.

If we are to meet the emergency now upon us because of this new order of things, our school facilities must be enlarged so as to provide for the two-thirds who are now out of school, and this we must remember is only a provision for quantity of education, not for quality, or for system in the work.

These schools, absorbing this amount of money, employing this force, are scattered over the whole country, from North Carolina to San Diego Bay, from Hampton Roads to Puget Sound, and are of all grades of worth and worthlessness. They have no responsible head, and are under no system.

The appropriation bill for 1882 created the office of inspector for schools, whose duty it was made to report a plan for carrying into effect, in the most economical manner, all existing treaty stipulations for the education of Indians, with careful estimates of the cost thereof. Also a plan and estimates for educating all Indian youths for whom no such provisions now exist, and estimates of what can be saved from existing expenditures for Indian support, by the adoption of such a plan.

In 1883 the regular appropriation bill provided for the salary of an Indian school superintendent, but in no way defined his functions nor gave him the least authority as touching anything except his salary.

The first occupant of the office, under the direction of the Secretary of the Interior, devoted his time chiefly to superintending the erection of school-houses. The second arranged with the commissioner for a "division of education" in the bureau, and Congress provided for the salary of an extra clerk of "class 4," who is head of this division. This exhausts legislation in the direction of a school system. The inspector of schools has power to suspend any teacher or school employe, but the superintendent under no law or regulation of the Department can appoint, suspend, approve, or remove any one. His power in regard to schools is just the power of any other citizen, none other or greater.

It is indeed a commonplace but also a common-sense suggestion, that an enterprise so great as this, whose operations are so widely scattered, whose interests are so vital, should have some one with power to do something in charge of it. The schools should be under the control of one wise enough to form wise plans with reference to them, and strong enough to execute them; who has a sense of direct responsibility for their highest efficiency, and no sense of responsibility for the success of any political party at the next national election, and feels no obligation to reward any one for political services rendered in the past.

Another condition of success in this work is that there shall be some good degree of certainty that efficiency in it will be rewarded, and that positions in it will be permanent so long as they are efficiently filled. A glance at the report of the superintendent of Indian schools for the year ending June 30, 1886, pages 56, 76, shows that 43 out of 72 boarding-schools had two or more superintendents during the year; 7 had three; 2 had four; and 1 had five. It will be seen that this also involved many corresponding changes in the subordinate positions. Job said he would wait all his appointed days until his change came; it would be no great strain upon his traditional patience to wait for one's change in the office of principal of an Indian boarding-school.

Permanency in the teaching force, so essential to efficient school work, can not be secured until there is permanency in the appointing and controlling power, and this power is dominated by the idea and purpose of maintaining the most efficient schools, a thing impossible until the school service is detached completely from politics.

The President has asked for a commission composed of Army officers and citizens to be appointed by the President of the United States. The duties of this board, as he has suggested it, are to be only advisory. Let us have such a commission, so constituted and so appointed, but with enlarged functions. Let it have absolute control of all matters relating to Indian schools. Let the appropriations for school purposes, so far as possible under treaty stipulations, be made in the lump, with no restrictions which shall hinder the commission using them for the purposes for which they were appropriated as to it seems wisest and best; also let the foolish restrictions limiting expenditures for a building for a day-school to \$600 and for a boarding-school to \$10,000 be abolished. Let the President feel the responsibility of appointing a wise commission to be intrusted with such a grave trust, and he will appoint worthy men, such as he has put on the railroad commission. If the spirit and purpose of the President and of the Secretary of the Interior could, through such a commission, control the administration of Indian affairs, we would be content. Having a permanent and responsible head, there would be the greatest possible degree of permanency throughout the whole teaching force, and the whole work would have a dignity and value which can never attach to it while it lies at the mercy of the politicians of the Indian Bureau who peddle out positions in the school service to party and personal favorites.

There is nothing notional or impracticable in this. In fact, this commission should be intrusted with the whole management of Indian affairs. It should be composed of men of character and sense, who should be amply compensated for all their time, intrusted with all that pertains to Indian property and civilization, the President being held to a full responsibility for its selection, and its members held to a strict responsibility for a faithful discharge of its trust.

The duty of carrying out the provisions of the allotment bill would fall to this commission, and a care for the Indians during this transition period, as they pass out from the bondage of the bureau into the liberty of men and citizens. It would have discretion in place of tradition, counsel and wisdom instead of arbitrary rules, and could adjust whatever it attempted to individual cases as they arose, and follow with kindly care those whom it could no longer hold by arbitrary power.

To my mind it is a self-evident proposition that the execution of this law must release those who come under its provisions from the grasp and control of the Indian Bureau, and when this is done it has no fatherly discretion and wise counsel and kindly influence, with which it can still reach and control those who have passed beyond its power. An entire change of policy and method must be adopted at once, or the law must remain unexecuted, or the Indian must be, unprepared for it, thrown under the wheels of our ruthless progress. Not for one moment do I doubt the necessity and wisdom and timeliness of this legislation. There was absolutely no hope under the old conditions; but it will prove the very acme of stupidity if we attempt to perpetuate the old methods under the new policy.

The President has committed himself very largely to what has been suggested; at least, what he has asked for could easily be expanded to its dimensions, and the Secretary of the Interior has expressed himself most emphatically as to the utter worthlessness of the old machinery, and has been reported as saying that it must be thrown aside as the result of carrying out this new law, and he is earnestly in favor of what the President has asked for. Give the President what he asks for, enlarged to what has been indicated, and then if he fails to accomplish what he has expressed himself so unequivocally as anxious to do, it will be his own fault. At present he can not do it. No administration in the past has been able to do it. It is possible for him indeed to improve the service even now, but not possible for him to give it the highest efficiency, for it is not and can not be brought for any length of time under his control, and it can not, under present laws, be adapted to the highest and best work.

There is too great a distance between the responsible head and the result, too much loss of power on dead machinery, too many chances for wisdom and good counsel to get hung up and lost before it can be applied.

From the very nature of the case a change of policy must be made, because of the great change in the situation; it is the most urgent and pressing duty of the hour that it shall be wisely made, and no more important work can occupy the time and thought of this conference than to mark out the features of this change and be prepared to urge upon Congress and the Administration what it shall be, and the best method of securing it.

Dr. ABBOTT. In order to consider wisely the question before us a little review of history is almost indispensable. What changes in the governmental administration are necessary—rendered necessary by the abolition of the reservation system, is the question. A hundred years ago the Indians were a large force, relatively speaking, and we were making treaties with them, and the treaty-making power was the Executive. Naturally, necessarily, all our relations to those Indian nations were carried on through the executive branch of our Government. The Indians grew relatively less and we larger, until at last the Indian tribes with which we had made treaties were confined to comparatively small sections of the country, namely, reservations.

These reservations were necessarily under the guardianship of the executive branch of the Government. It devolved properly upon the executive branch which had made those treaties with the Indians to supervise and care for, protect and guard the reservations within which the Indian tribes were confined. We have now entered upon a policy the object of which is to throw down the fences of the reservations, to civilize, and give to the Indians land in severalty, and make them citizens. In other words, we propose to treat the red man not as a red man, but as a man simply. But we can not make him a citizen and leave him to protect himself—leave him alone in individualism. We must exercise a certain special protection over him. How shall this be done? Shall it continue to be done by the executive branch of the Government? If we say that this property shall be liable to taxation like any other property there will be a modification of the Henry George theory; namely, that land is not a perfect subject of Indian ownership and that all taxes should be laid on Indian lands. If, on the other hand, we say the land of the Indian shall not be taxed, as has been said in some quarters, we put a stop to all improvements, which can be carried on only by taxation.

The white men are not going to pay taxes of which the Indian enterprise is to get the benefit. If we leave the Indian free to alienate his land it will be alienated very soon, and if on the other hand, we say he shall not alienate his land for a certain number of years, we limit the right of his ownership and hamper him in his progress, development, and civilization. In other words, we now have a large class of citizens coming out of reservations that need special protection. Who ought to furnish that special protection—the judiciary, the legislative, or the executive branch of the Government? All our past and present history emphasize and point in the direction of the judiciary. The function of protecting citizens in their rights does not belong to the executive. It does not belong to the legislative. It does belong to the judiciary. Suppose we take the land of the Indians that is not divided in severalty, sell it and put the proceeds into the Treasury, how long will it be before we can get it out again for the benefit of the Indian? The Indians we say are the wards of the Government; whose business is it to take care of them? This is not the business of Congress, it is not the business of the President—I am not impugning the Indian Bureau, the President, or Congress in saying that it is the function of the judiciary, and not the executive or legislative branch of the Government, to provide special protection for special citizens. I do not propose to enter into any details nor any question of method. I seek simply to set this principle before the conference; how we shall apply this principle is a question for further and very careful consideration.

If a railroad comes into bankruptcy and there are consequently rights to be protected that must have peculiar and special protection, Congress does not give this, the President does not; we keep this out of politics; the court appoints a receiver. That receiver is amenable to the courts, and if he does not properly behave himself, any one of the parties who are interested may go to the court and demand an investigation and secure it. Apply the parallel. We have thousands of dollars' worth of property belonging to thousands of Indians about coming into citizenship, and so imperfectly developed that they can not protect that property themselves, and should it not be the business of the courts to appoint a receiver or custodian for them, and under such regulation that any Indian or any friend of the Indians may make his complaint directly and straightforwardly to the court, and compel an investigation and require justice? That is the broad principle, as it seems to me. We have already transformed the Indian from foreign nations. We are passing them over into the relations of individual citizens.

The Indian is no longer to be cared for by the executive department of the Government; he is coming under the general protection under which we all live, namely, the protection of the courts. The sooner we can make that transfer complete and thorough, the sooner we can bring the Indian under the protection of our courts and away from the protection of the executive branch of the Government, the better.

I say again I am not impugning the Indian Bureau. But it is not to the interest of the Indian Bureau to promote this transfer. I do not speak of the Commissioners, I do not speak of the Secretary of the Interior, or any of the officers of the Government who may be carrying on this work; but the men whose positions depend upon keeping the Indian in a state of pupillage are not the men to lead him out of a state of pupillage into another state. You might as well have expected Pharaoh to lead the Israelites out of bondage in Egypt as to expect the average Indian agent to lead the Indians out of bondage. Our function is to take the Indian as fast as the reservation system is broken up out of that bureau administration and put him under the protection of the courts, by which individuals are protected in their rights, and groups of individuals protected in theirs. How this is to be done, the method of transition, I hope will be brought out by further discussion on this subject.

Senator DAWES. Your committee have asked me to express my views about the administration of this law at a future time, and all these matters seem to me to be so absolutely involved in what I want to say then, that I would rather reserve what I might say. It seems to me this is a self-acting machine that we have set going, and if we only run it on the track it will work itself all out, and all these difficulties that have troubled my friend will pass away like snow in the spring time, and we will never know when they go; we will only know they are gone. I do not want to take up one of these particular things at this time. I see an absolute difficulty, as Dr. Abbott suggests, but it is a constitutional difficulty. This act makes each one of those Indians, of whom he speaks, a citizen of the United States, with a farm of his own. He is no more on the reservation, from that instant, than I am. He goes into the United States courts just as I do; but there is this difference about creating a court and giving it jurisdiction. The Constitution says that the United States can't create a court in the State into which any citizen of that State can go except to call a citizen of another into it. That is the limitation of a United States court in any State, so that would take away from the Indians of any State of this nation the power to go in and enforce their rights in the State. And the United States courts are created under the Constitution for the purpose of bringing the citizens of one State out of that State into the court of another State, and that is the limitation of the Constitution. Now, all the Indians in the States would be shut out from going into the United States courts to assert their rights. All these Territories—Dakota, Washington, Montana, and New Mexico—will be in the Union as States long before you can get any such bill as that through. That shuts out those and leaves Utah, Arizona, and perhaps one other Territory. That seems to me to shut out that plan entirely from consideration—an insurmountable constitutional difficulty—because he can't have the power to go, nor any friend in his behalf, into the United States courts. They are specially, by the Constitution, confined to suits between citizens of different States. I am just as serious in this difficulty that Dr. Abbott has been discussing as anybody, but I can't see how to get over it in the United States courts. Now, the Constitution also says that you can't get money out of the Treasury except by an act of appropriation; you can't take it out by the courts. This trust fund, \$13,000,000, must be got out of the Treasury by an act of Congress. If they are put in the hands of guardians, they must be under the administration of the courts of the State in which they reside, according to the laws of the State, by the Constitution. Now take one single word about Mr. Painter's idea of throwing all the responsibility of maintaining the Indian, off from the President, on to a commission. There is nothing that Mr. Painter wants the commission to do that the President has not the power to do if he would, and if he won't do it through his servants, have you any idea that he will appoint a commission that will do it? Congress created a superintendent of Indian schools; they didn't undertake to prescribe his duties by any act of Congress, but they gave the President and his servants a superintendent of Indian schools and told him to put him to work. He has not been put to work, and he is just such a servant of this Government as six other men would be.

Ex-Commissioner HIRAM PRICE. I suppose, if I am to say anything now, it is in reference to the document read by Mr. Painter. Some things in it I approve, some I do not think are practical. I believe it would be a good idea to appoint a commission of five men who have a moderate amount of brains, a respectable degree of honesty, and who do not want office. I am willing to indorse that part of the document that says for life or during good behavior, same as the Supreme Judges of the United States. I would allow them that power, although I have no idea it will ever be done. I know I am consuming time talking about things that could be but never will be done.

If five good men who do not want office, but who would be willing to do service for the good they could do, were appointed to discharge the duties contemplated by Mr. Painter's report, I have no doubt the result would be beneficial.

The men and women who come here, and the host who so generously entertains them, are influenced by philanthropic motives, and there are men to be found who would serve

their country as commissioners, and do it well. They would supervise the schools and examine the school-teachers to see whether they were able to keep the schools or not, and whether they would want to keep schools for the Indians.

They could subdivide the land in severalty for Indians. The best work that has been done in that direction was done by one woman; Miss Fletcher did that work and did it well. Now then, if one woman can do that, why can't the five men do it? I think Congress would be willing to do this. I think Senator Dawes would, if the question was presented. The great trouble with Congress is, they do not know the necessity. I was ten years in Congress. I went out of it without knowing much about the Indian question. I think I am an average man, and I undertake to say without the fear of a single contradiction that there are three hundred men out of four hundred there who do not understand the Indian question.

Two Senators, one of them on the Appropriation Committee, asked the Commissioner to increase the salary of an Indian agent after they had fixed the salary by law and confirmed the appointment. Let me say there is less business sense in the manner of making appropriations for the Indian service than in any other thing that Congress does. If these five men, contemplated by Mr. Painter's report, could be appointed—good business men, men of honesty—we have such men as would do this for the love of the work—then give them entire charge of it; let them divide their lands in severalty, let them manage the schools. I have no more idea that you can do this than you can go to the moon on a ladder of cobwebs. But you can never do anything without trying, and I think this is worthy a trial, for it will show the Congress of the United States that the men and the women who compose this conference, who want no office and who have no pecuniary object in view, and whose only wish is to do something for the benefit of the Indian, believe that some law may be passed that will be beneficial. The agitation of the question certainly can do no harm.

The CHAIRMAN. We are going on with unfaltering faith until these people shall enjoy all the rights and meet all the obligations of citizenship in this country. Whether we can have such a commission as that is problematical. Jethro wanted Moses to appoint such a commission, and of such men as we need here—"men who feared God and hated covetousness."

General ARMSTRONG. I believe if a united effort is put forth by this conference and taken up by the press, that, with the help of public sentiment, the thing can be done.

Ex-Commissioner PRICE. I would like to have this done. The commission would have one work; they would be men of one work; they would concentrate their time, their intellect, their sympathy, and their energies upon one work, and "continued dripping wears away stone." Such a commission would have the aid of the Secretary of the Interior, and I have not a word to say against the Secretary. The Secretary has a thousand things to attend to, figuratively speaking, and four times as much as any one man can attend to. If we could get five men in there, such men as you have described, that would consecrate their time, their lives to the purpose, it would be accomplished. There is no doubt about it in my mind, and possibly by intensifying this feeling, this earnestness, this determination, we may bring it upon the "powers that be" so that they will do this thing. If we could get five such men—three such men, or any number so that it was not an even number—you would see an advance made in the civilization of the Indians that would astonish those who have been working at it for the last fifteen or twenty years.

Senator DAWES. Suppose these Indians become citizens of the United States with this 160 acres of land to their sole use, what becomes of the Indian reservations, what becomes of the Indian Bureau, what becomes of all this machinery, what becomes of the six commissioners appointed for life? Their occupation is gone; they have all vanished; the work for which they have been created, and which has bothered Brother Price for four long years, is all gone, while you are at work making them citizens. You are not mending this fabric; you are taking it down stone by stone, and if you do your duty it will all crumble down and go off of itself, and there will be no more use for it. That is why I don't trouble myself at all about how to change it, how to get another new machine and change the responsibilities from one man to another with the idea that one servant of the great head is going to be any better than another servant of the great head. One is the servant of the man that created him just like the other. We had better be employed taking, one by one, all these Indians and making citizens of them, and planting them on their 160 acres of land, telling them how to go forth among the white men of this country and learn the ways of the white man, and stand up and take their part in the great work of the governing of the Union; not put a new guardianship over him, and put his property in the hands of the trustees appointed by the courts of some of the Western States, whom you could never reach and take care of. That is putting new fetters upon him instead of emancipating him and putting him forth and bidding him to be a man. What he earns on this farm will help him learn the value of it, if you clothe

him in his right mind, put him on his own land, furnish him with a little habitation, with a plow, and a hoe, and a rake, and show him how to go to work to use them. Now can you put a guardian around him? You might just as well put a plant in a cellar in the dark and bid it develop and bear fruit. The only way is to lead him out into the sunshine, and tell him what the sunshine is for, and what the rain comes for, and when to put his seed in the ground. When will he know that under new guardianship any better than under the old system? The idea is to make something of him, to make a man of him, and here is the power given you to do it, and it is to be done, not by any commission, but by individual efforts. He is to be led out from the darkness into the light; he is to be shown how to walk, how to help himself. He is to be taught self-reliance, or he will never be a man. There is no power, except creative power, that can put the elements of a man into an Indian, but what there is in him is to be developed. If you are to make anything of him, it is to be done from within, and is to be drawn out, and drawn out by individual effort, and by all the appliances of this time, and with these great opportunities of life. His education is to fit him for the new field in which he is to abide. It can't be in the school he has been in in the past. The reservation education is to be abandoned, the boarding school at the Agency can no longer exist. It must be some sort of a district school system. It must be a school where these Indians at their homes have the means of sending their children to school. The whole thing must undergo a change, or you must abandon the policy itself, after spending your time and creating some new system which has no application to this new order of things, but only to the old order of things. This attempt on the part of the President and Secretary we can understand very well, to relieve themselves of the present responsibility and to throw it off on six men who can say, "It is not I, it is the power behind me that has made the mistake." You never saw six men come together that did not spend half their time in quarreling among themselves. It seems to me too bad, after spending eight years devising some way to make a man of the Indian, to turn around now and devise some new plan to put a guardianship over him. What do you want six men to go and allot his land for? I would rather have Miss Fletcher than a whole army of such men. I would rather have one man than ten to do this particular work. The more you have the worse you are off. Divided responsibility has been the bane of the Indian administration to this day, because you go to the Indian Commissioner, and he tells you that it is the Secretary; you go to the Secretary, and he tells you it is the President. The best policy is to hold one man responsible for the duties you impose upon him, and let him choose his methods and his men to execute them. The moment you undertake by law to create a board of these men to do this thing, you add to the perplexity and complication, multiply the responsibilities, and weaken the whole thing.

Mr. SMILEY. Is it possible for Congress to pass a law to create a commission for life or for any long period of years that the next Congress could not suspend? No law can be made permanent, no person appointed for life, or for any long term of years.

Mr. PAINTER. The Senator used the words "they must be led out and taught" and so on, but he does not tell us who is going to lead and teach. I did not know that there could be such a beautiful simplicity in the management of Indian affairs under this new law as the honorable Senator seems to find. I had an impression that it was going to take a few years to settle this matter, that there were agencies of some kind to be used to do it, and I was under great apprehension that the old machinery was not adapted to that work. I have an impression that there is considerable property that belongs to the Indians that is to be taken care of and used for their benefit, and if the provisions of this law were carried out there would be still more from the sale of their lands. Is it to be put into the Treasury and then brought out and applied? If so, by what kind of machinery is it to be done? It seems to me that we need somebody to look after these things in this transition period. I say there is no power in the old machinery to do this, because its power can not extend to citizens. It must be of a different character. I think it is a much simpler thing to blow up the old machinery than try to readjust it; to replace dead machinery with a commission that has discretion to use this property for the Indian and apply it to his benefit.

Senator DAWES. Your driving out one swarm of bees and taking a new one does not help the matter at all.

Mr. PAINTER. I think it is a fair thing to try. I see no difficulty in appointing a commission such as the President has appointed in relation to railroad matters. They have a great duty to discharge. I do not know whether they are appointed for life or during good behavior. I recommend such a commission to be appointed with such range and such opportunity and such discretion. The Indian is in some way to be taken care of in this transition. Mr. Dawes says he is to be led out. By whose hands?

Senator DAWES. By yours.

Mr. PAINTER. I have no time to do that, and your law and your regulations would interfere with me, as they do with our religious societies when they attempt to come

forward und undertake some of this work. I do not propose that the Indian should be put back into bondage again, but how are these district schools to be maintained on what are now large reservations where is nothing but Indians, except as some provision shall be made for these? I ask who is going to take charge of these funds and administer them when the Bureau can no longer do it? What is to be done in reference to the Indian in view of his changed relations?

Mr. AUSTIN ABBOTT. The proposition seems to be, to create a commission who should have the supervision of the administration of the law in view of the changes in their condition which are involved in their becoming citizens. Now, is it proposed to supersede the existing methods of administration, which have been described as suited only to the reservation system, and to create a new system, which shall be suited, both to the diminishing of the reservation system and the increase of the citizenship system, or is it proposed to leave the existing bureau and agencies under the administration of the diminishing reservation system, and create a new commission for the administration of the law in reference to the changed state of things? I ask the question because the line of discussion has not indicated what the plan is in that respect.

Mr. PAINTER. My wish would be that it supersede the old machinery, at least so far as education, allotment of land, and a care which is to watch over and lead him out of the past bondage into his new liberty are involved.

A letter from Miss Fletcher was here read, as follows:

WINNEBAGO AGENCY, NEBR.,

In the Field, September 23, 1887.

DEAR MR. SMILEY: Much has been accomplished since the last conference. An epoch in the history of Indians is marked by the passage of Senator Dawes's severalty bill. How great a change has taken place only those who are working under its provisions can fully recognize, and even they can not as yet realize all that it portends. It is no exaggeration to say that the Indian problem has changed its base. Heretofore it has been mainly with the Government, legislation and executive. Henceforth it rests mainly with the people, the Indians, and the men and women of the State and counties in which the former reservation lay. This change is a very great one and a very serious one. Because it is serious, I do not decry it; it was inevitable if the Indian was to escape extermination and to be permitted to possess his own manhood.

For the reason that the Indian is passing out from the direct care of the Government, and being merged in the population of the State, the deliberations of the conference become more important, since it is a company of civilians and not a council of officials. It is the people's work now to care for the Indian's advancement in education and civilization. Permit me to point out some of the things that need the attention of the thinking men and women in this new adjustment. I would not offer these points, if my experience among the Indians themselves, and my staying over night in the houses of the bordering settlers, had not given me advantages of observation that have aspects common to the general conditions the country over, wherever the white people and Indians are neighbors.

There is no gainsaying that a general prejudice exists as to the Indian's capacity to be worth anything in a county. The good conduct and thrift of certain Indians does not give to the tribe, or to the individual man, a chance to hold an equal place. There is a general resenting of anything like equality. This is nothing new. Our Puritan forefathers fought John Eliot's plan of organizing a church among his converts, as that would imply an equality with the whites. This deep-rooted prejudice is a very important factor. It is, and it has been crushing in its effect upon the Indians. The Indian has a native dignity of character that refuses to accept the position of being despised. He will admit his ignorance, his lack of power to comprehend fully the life of civilization, and that for a long time he must be behind in the race, but he has a strong, if not a conscious, apprehension that he as a man has a right to a chance, that God made him and did not make him to kill him, and that if the white man has destroyed the conditions in which the old Indian life was possible, he ought to give the Indian a place in the new conditions. We all admit this to be true, but it is difficult to get the men who are yet within sight of the time when they reclaimed the wilderness, to admit this. The Indian represents the primitive conditions and is remanded to oblivion with them. This feeling of race prejudice, and it has been bred in the Indian, too, by hard experience, is a very serious difficulty. No law will touch it; no executive work will reach it; no fiat will remove it; and no one who would help the Indian should ignore it. By the severalty act the Indians are placed under the laws of the State and are made citizens, but the land on which the Indians are allotted remains untaxable for twenty-five years, or longer if the President sees fit. The county charged with the judicial care of these people has a burden laid upon it that it is slow to accept. The Indian can not by his personal tax pay his way into civilized life, and even the temptation to secure his

vote hardly pays the trouble of organizing the community that can add so little. The law does not travel easily when there is no one to pay the bills. The sheriff hesitates to serve a warrant when there is nothing more than his labor for his compensation. A white man can fee him, but an Indian has not the money. This has happened within my knowledge. But I will not go further into details and take your time. I leave them with this word: These details, these little frictions go to make up the mountain of difficulty in the onward path of the Indian.

There are ways out. I will not speak of the needful education and civilization of the whites, or the need of a better moral tone. I will touch only the practical side of the Indian's share, in one or two points, where it seems to me help can easily be secured.

The lands owned by Indians which adjoin the white settlements should receive the especial charge of those interested in the Indians in any capacity. These Indians should be pushed, helped, encouraged in every way. They form the advanced line, and on them falls the brunt of local prejudice. Their lands should be broken, and assistance given to secure decent houses and good farms. There should be well-fitted up district schools and teacher's residences on allotted land. These teachers—a couple would be better than one—would act as mediators between the two races. The school-house could be utilized as a center for gatherings of the people. The men and women could meet there for talks on various subjects and learn of civilization. In short, the day of centralized work, such as was the former agency plan of shops, boarding-school, etc., is past. The people are face to face. The work must be scattered out into districts.

When I speak of the day being past of centralized work after the agency plan, with shops and boarding-school, I do not mean that the necessity of the boarding-school is at an end, but that new circumstances demand new means. I still hold to my belief in the excellent effect of our eastern schools, and can bear ample testimony to the conduct of the returned students, some of course doing better than others, but all showing powers that make one wish their days of schooling had been longer, and that many more could share the benefit. The boarding-school, too, is an important factor, but there is need of district schools where the Indian's lands are allotted. This makes it possible to hold night schools, to gather the men and women to meetings. It forms a center for a community life, without which it is difficult for white men or Indians living out on farms to progress. The teacher becomes the counselor and missionary of civilization. I have seen the need of such work among allotted Indians, and it seems to me that it would be worth while for those interested in allotted Indians to consider this or some better plan to meet this need.

I have touched upon the radical change in Indian affairs. This is no fancy of mine. It is a solid fact. Past theories, past plans all need recasting in order to meet the changed conditions of Indians, who now stand in entirely new relations to the laws and customs of our own race.

I am in the thick of these changed conditions; the Omaha tribe are in this transition state: the Winnebagoes are nearly to the verge. Society has to be organized in the midst of these people. It is a delicate and a difficult problem for practical workers. I have held long consultations with the agents, with lawyers, and men interested in public affairs in this State, and I assure you that these are questions that are very puzzling, because of their newness and lack of precedent. It is easy to say such and such things should be so and so, but all social changes are fraught with difficulties that do not yield to a fiat.

It is quite clear that two points at least that are established by the severalty bill must be tested in the courts as to their interpretation before the community fully accepts the new status of the Indian. Already, as you know, the right of the Santee Indians to vote has been challenged, and I understand the matter will be taken up by the Government in its courts.

The second point is as to the right of the Indian to lease his allotted land, whether the wording of the law is such as to make it illegal or not in the view of the courts.

We all know the intent of the framers of the bill, but the people hereabouts are unwilling to let that pass without the legal interpretation.

These two points are very important to the Indian. There is little doubt that the courts will allow the Nebraska Indians the ballot, but there is quite a question on the other point, the Indian's right to use his land to his best advantage.

Very truly, yours,

ALICE C. FLETCHER.

The CHAIRMAN. Judge Draper and Bishop Huntingdon will take up the remaining time on the subject of the New York Indians.

Judge DRAPER, superintendent of public instruction for the State of New York. Mr. Chairman, I came into the office of State superintendent a year and a half ago with no

more knowledge upon the Indian question and no more interest in it than the great body of readers of current literature have upon the subject. I confess that the experience of a year and a half has led me to take something of an interest in this matter. I came into office, however, with a feeling that I knew all about it. I have gone on, month after month, with the feeling growing upon me that the more I know the less I know, and the question with me now is as to how much longer this condition of things is to go on. We have in this State 8 Indian reservations, with an Indian population of 4,000 in round numbers. The condition of things upon these Indian reservations in our State is truly deplorable. These people live upon lands as fertile, as delightful as could be found within the borders of the Empire State. They are, however, shiftless. They speak their own language very largely; they are lazy; they are entirely indifferent; they are acting upon a theory in their own minds that is in entire antagonism to the theory upon which this conference is proceeding, and the question with them is, "How long will it be before we exterminate you and reduce you to our ideas, and how long before the time will come when the Indian tribes will claim their own again, and we will be masters of these hills and these dales and valleys?" The Indian population of this State is increasing; they are not being dispersed; they are not dying out. They are growing in numbers. There are more Indians upon the reservations in the State of New York than there were ten, twelve, or fifteen years ago. There is no police regulation upon these reservations, nor any power or authority of law there. They live in about the same shape, probably, that the same number of whites under such circumstances, with such a history and under such conditions, would be living. If they quarrel, there is no executor of the law at hand to interfere to prevent it. If they commit crime the law stands away off at arm's length, and there is no power to punish. There is scarcely any marriage relation among these Indians upon our reservations, and the entire condition of things is truly deplorable. I have paid enough attention to the matter to go personally upon the reservations with our school board to investigate and see what to do. I say here there is no such red tape about the management of Indian education in this State as has been referred to this morning as applying to Indians in the Territories. The entire responsibility is placed upon the State superintendent, and he has the entire power over local superintendents. He can remove them at pleasure if they are not capable and good men. This is true of the teachers in these schools; if they are not the best that can be secured it is his fault and no one else's. I find that one of the things which interferes with the progress of this work of educating and civilizing the Indians upon our reservations is this: that they have the control, or assume to control the right of assigning lands to whomsoever they will. The question as to where the title of Indian lands is, is a very troublesome law question. Whether it be in the United States or in the State of New York, or in the tribes, or where it is, is a thing that none of the officers of the State government seem to be able to answer. The Indian councils upon each reservation assume to control this matter. Now, the Indians are natural politicians. They seem to take to politics very naturally, and there is no reservation within the State to-day in which there are not Indian political parties. They have their caucuses; they nominate tickets and declare, in their crude way, the platform and principles of their party. Now, then, this territorial government controls or assumes the right of locating one Indian upon one piece of land and another upon another piece of land, and of removing the one and placing the second in his place if they like. The result of this is that as soon as one of the people located upon a piece of land has produced a better state of cultivation than his neighbors, if he is not in sympathy with the political party which is in the majority, who control this question, they at once proceed to turn him off from his land and put one of their followers in. This makes impossible any method for thrift or industry among them. It is a crying evil. It was a great surprise to me to learn this; I never imagined it or supposed it. But it is an evil which has come to be most universal upon the Indian reservations of this State to-day. The Dawes bill has no application to the reservations with our State. I find that there is a decided objection to the operation of the Dawes bill upon the part of our white population in the neighborhood of Indian reservations, and this is an objection which has apparently so much force in it that the operation of that bill, I apprehend, will never be applied to the Indian reservations of this State until the foundation for that objection shall have been removed. I find that the people of Cattaraugus and other counties are united against this bill. They say if you divide the lands upon these reservations in severalty, if you give each man an allotted portion of land and provide that it shall be inalienable for a specific time, that that time will inevitably run out; and the result of it will be that these people will become public paupers and public charges, and consequently county paupers and county charges, and charges upon the people within these territorial limits, and they are right. Then there is another objection; that is this: If you are to make these Indians citizens, if you are to place upon them the privileges, the obligations, the responsibilities of citizenship, you are injecting into the politics of the locality elements

which will be desirable and at the same time mercenary. I find that these objections are entertained almost universally, and some plan must be devised to meet them. I speak of that here with the hope, possibly, of having them receive the consideration of this conference, and of gaining suggestions in reference to the matter. Is it not a strange thing that, surrounded entirely by civilization—the Onondaga Reservation, within 5 miles of the city of Syracuse—the Indians upon these reservations speak their own language almost exclusively? I went into an Indian school last week after the school had been opened in the morning. The teacher had spent the first day in trying to clean up the children; she had spent the next day in trying to find out their names. There was not a child in that school that could speak a word in the English language, right here in the borders of New York. A year ago we procured an appropriation for a new school upon the Onondaga Reservation, and I found out directly that it would be necessary to change the site of the school-house. The local superintendent reported to me that he was unable to procure a site for the new building. Now, I suppose, out of 6,000 acres of land the Indians were actually occupying not more than 25, and yet there was no site, in any eligible locality, at least, for a school-house. I surmised that there might be trouble with the local superintendent; I knew that there had been a controversy between a portion of the tribe and this official, and I surmised that possibly a new superintendent could get an eligible site, so I changed the superintendent, but succeeded no better. I thought I would look into the thing personally, and took a train and went up to Syracuse and drove out there one rainy morning. A conference was held between the tribe and myself through an interpreter. Now, then, the head chief of that tribe delivered to me an address of welcome that would do all your hearts good to hear. He commenced by returning thanks to the Great Spirit for protecting me in my journey and for saving me harmless. He returned thanks to the State for having enough interest in their tribe to send its chief educational officer to investigate the matter for them, and all that sort of thing, but when I got to the business on hand of hunting up a site for a school-house, they insisted upon the fact that there were insuperable reasons why there was no site in all that reservation adapted to a school-house, but one which was at least three-fourths of a mile from the main road, about 2 miles from the Indian village, and entirely out of the question. I suggested that we break up this formal conference, and that we go out and look the ground over, and see if there was not an eligible location that they could spare for the school-house, and we did so. Afterward I found one of the chiefs who could talk a little English—sometimes they can understand more than they make believe they can. I took him aside and asked, "What is the matter here? Here is plenty of land; why don't you assign a place for this school-house?" and after some hesitation he said something like this to me: "Our children go white man's school; our children go white man's church; our children get white man's education; our children get white man's religion; then our children go away; they come back to us no more." The one central thought of the Indian character is that they must maintain and perpetuate tribal relations. That they must keep up tribal identity, they live in the past, they rehearse again and again the story of bygone days, and they warm each other up to believe that the first duty of the Indian is to perpetuate tribal relations and identity. I got the school site, but I paid for it. I had to raise \$25 and pay these people for a suitable site on which to place a school-house before we could get the consent of the people. I have got the site, and put up the school-house, and got the teachers in it, and things are running smoothly. Last week I occupied a day in driving over the Cattaraugus Reservation. Last winter we procured an appropriation which would enable us to overhaul the schools upon that reservation. I went into eight of these schools upon that day and staid all night at the Thomas Orphan Asylum for Indian children in this State. I found that heretofore these schools had been run at very irregular periods. The terms have been very irregular. We are endeavoring to straighten that up, and hold regular terms of school during regular hours of the day, from 9 till 12 and from 1 till 4, as in the common schools of the State.

Now the principal thing which stands in the way of success educationally upon these reservations I take to be that I have already indicated. There is no such thing as compulsory attendance upon the schools, there is no motive in the homes to send the children to school. If they go to school and are crossed or piqued by the discipline of the school, they go out and come back no more. It is impossible to secure regular attendance on the sessions. They will come at almost any hour of the day, and at one of the schools which I visited last week its attendance after recess was sadly depleted, ten or a dozen of the children had gone home at recess, and there was no power to correct that. It has occurred to me whether it would not be possible to control that question by some punishment, like taking away the Indian annuities. Whether it would not be possible to compel the attendance upon the schools by placing upon them some penalty which could be easily enforced and that would reach the Indian. Whether something in that direction can be accomplished or not is hard telling. I have adopted the policy of keeping white teachers in Indian schools; there have been, heretofore, quite a good many

Indian teachers in the schools. They seem to have the idea that the pay of the teachers ought to go to a member of the tribe. I believe that the best results will be secured through white teachers, and the direction has been given that none but the English language shall be spoken or taught in these schools, and it is being done. Very great obstacles lie in the way of success in this work, and yet the Indian nature is capable of education. They are very keen, very shrewd, and very deep. The night I spent at the Thomas Orphan Asylum I saw about one hundred and fifteen orphan children gathered together. They are natural musicians. Upon three of the reservations, at least, in this State we have fully equipped brass bands made up entirely of Indians, and when they come in competition with neighboring bands they generally carry off the honors. These children in this asylum would sing as you would scarcely hear any children elsewhere. They would respond to your inquiries, they would appreciate anything you would say to them, they would smile upon occasion, and manifest feeling on other occasions. The thought continually forced itself upon me, that it was a pity that all of the Indian children in the State are not orphans, as I contrasted the condition of those in that asylum with that of those whom I saw all about.

Bishop HUNTINGDON. I have been among the Indians in New York for eighteen years, and while I have been listening to what has been said by Judge Draper I have tried to select such points out of my experience, not touched on by him, as would be of interest possibly to those here. The great difficulty with us there is in the treaty obligation by which we are tied up. We have made the experiment three times over to get allotments of lands on the Onondaga Reservation. My residence being in Syracuse, the Onondaga Reservation lies within the limits of my diocese, and all that I have done pretty much has reference to or has been confined to that spot. There are four hundred Indians there; about half of them are pagans and about half nominal Christians, what kind I should not venture to say. The attempt has been made three times over, I believe, to obtain what I have considered all these years to be the desideratum, the distribution of these lands, the 6,000 acres of land among four hundred people, and they would be pretty well provided for with farming lands should the distribution take place; the land is good land. But it was found we could do nothing without obtaining the consent of the Indians themselves. While the intelligent ones on the Onondaga Reservation were very much in favor of the division, the conservatives were not. Those who know nothing of the English language and did not speak it were opposed to it. A special commission was afterward appointed by the legislature; an investigation was had, the Indians were called as witnesses, and it resulted in simply submitting the question to the Indians themselves. A small majority voted against the change; they voted against going before the legislature for an alteration of the treaty, which was made, I think, in 1840 or 1842. And under the influence largely of the men who were most opposed to the change and the chiefs there was a small majority against the change. The chiefs are about thirty in number for four hundred people. They know very well what is for their interest, and they contend for it openly and secretly. You understand that my object was to do my best religiously for the people of the reservation. I found that something had been done by my predecessor. There was a mission among the Indians planted by Bishop Hobart, and I got possession of the sanctuary which had been used for worship, which was disused at the time. I also thought it best to plant a school alongside of the church in connection with it. My idea was we could do more if we had a parish school for all scholars that chose to come. I did not investigate the condition of the State school of the reservation at that time, but now the two schools are united in one; that is to say, our school has been turned into a State school, of which Judge Draper has been speaking. I have been studying the Indian problem ever since, very carefully and anxiously going out to the reservation every few weeks myself. The commissioner, a very large-minded and reasonable gentleman, came to me and asked me if I could name a good teacher, and I named such a teacher, so now all the teaching on the reservation is done in one school; one of the teachers, the subordinate, is an Indian woman, the other teacher is a white man, a missionary in his church. Now, the two things that stand against the education of the Indian are, in the first place, the tribal government, which puts power and money into the hands of selfish chiefs; and the power of ancestral tradition and pride, which is a very effectual hindrance to our work. They have a feeling of national sentiment on the one hand and this tribal government on the other—they are both very hard to break down. I do not think that this company, intelligent as it is, really understands how we are hindered, how we are put back in our work, by pride of ancestry and the sentiment which has come down from generation to generation among the Indians, and the degree of ignorance that comes with it. I do not think that you know how far back these Indians are in the way of civilization.

A singular fact that struck me very much as a mystery: I have not known these eighteen or twenty years of my acquaintance on the reservation of a single instance of

a real devout Christian character. We have nominal Christians who have been baptized. We have two congregations, one a Methodist, and in their congregations I look in vain for what I have stated as an example of thorough-going, earnest, spiritual life. Not a man or woman have I found that makes spiritual life uppermost and foremost, and who are tender and strong in their attachment to Christ. About two years ago, after some war with the Indians, some of them were brought to the fort in Saint Augustine and there held as prisoners. Out of that company of prisoners a Christian woman, who was near me, working with me at the time, selected by the permission which was obtained from the authorities, four Indian youths. They were as bad boys, I believe, as they had in the fort, for the captain who had charge of them told her he had several times made up his mind that he must shoot one of these boys, he was so utterly intractable and rebellious. These four young men came up to Syracuse, and I put them with a country minister, an intelligent, honorable man, very practical in his views and earnest in his faith. In less than a year the four boys from the western plains had made a great deal of progress in the English language. They had learned the first lessons ever given them in his house, and they were Christians. They were Christians in principle, in feeling, and in life. They met every week together by themselves for a little prayer meeting of their own, and the clergyman told me that he could hear in those prayers the names of their benefactors, his name, the name of the Christian woman who brought them from Saint Augustine, and my name. Their lives comported with their prayers; there was no fault found with them. In one year's time these four boys reached a point intellectually and spiritually that I do not see upon any of our reservations. Ten years ago Captain George was the living figure of the Onondaga Nation; he had more authority and more influence than any other man. He was the head chief; he had a chieftainship and personal force. When he came to my house to talk about farming or plowing or any of the things about education, he talked with me in English; but when he came to say anything about the nation he brought an interpreter with him. Every word he said to me was through the interpreter, and the interpreter had to render back every word I said. That man brought all the Indians he could to a show in the hall at Syracuse. They had a band of singers, musicians, and instrumental players, and Captain George, to my utter surprise, presented himself on the stage in the midst of all his people with all the Indian toggery upon him. He had a plume of feathers that nearly touched the ground, and he was in the Indian garb from head to foot. In that garb he thought it wise to come forward in the midst of the proceedings and make a speech to the audience, and that speech was for the Christianizing and civilizing of his people. These Indians have cattle-shows; they have got now, I believe, so far as to have horse-races. Governor Seymour, a statesman and a philosopher, one of the best men that ever lived on the American soil, loved the Indians. He came up to one of their cattle-shows, and he and I were taken out there to see what was there. He advocated the theory that you are to build up a civilization for the Indian by taking the best and most active of the Indians and use them as a kind of raw material, but always to preserve the Indian's passion for his antiquities and foster and favor this pride of tradition. That was his theory. He thought that was the way. I did not agree with him. I believe the only way to lift up the Indian youth to manhood is to get rid of that thing just as fast as we can, and bring him under the forces of Christian civilization, and educate him just as fast as we can educate our children and get rid of this wretched notion of his hurrahing for the many things that his ancestors have done. They killed and they burned, but what has that to do with civilization? The Indian is lazy. What is wanted, therefore, is to give him the elements of English education, and somehow bring him to work in some occupation. It is a motive to him to have his own homestead. While at that cattle show, Governor Seymour said to me—in pursuance of his theory—that all Indians should inherit and practice archery, and he gave twenty dollars for the best shot, and ten dollars for the second best. They put the target up, and, upon my word, I believe you could find five hundred girls in the State of New York that could shoot better than they could. I didn't see a shot go in the bull's-eye, and the only one that shot tolerably well was an old man. They had horse-races. They got a short race-course—I suppose a third of a mile, it might be—and the great ambition of the owners of the horses was to get them around this course in less than a minute, and around they went two or three times. They appointed some white men as judges, and every time the horse came in in about a minute and a half they were much discouraged. The time-keeper saw this, and when they came in the next time he called out ninety seconds, and they were pleased that it had been done in seconds. Now, there were present some of the best men of the Onondaga Nation, and the most intelligent of them. These are some of the many things which I speak of to show you that there is almost an effectual obstacle in the way of accomplishing what Senator Dawes and the rest of you are accomplishing, I trust, for the territorial Indians. Perhaps you can understand, my dear friends, something of the pathos, something of the sadness, with which I have sat here to-day and have been obliged to feel that what has been accomplished in that direction,

and on that line, is not for us in our problem. All that we can do, I believe, is to bring the most schools, the best teachers, and train and teach, and try to lift up and try to educate into manhood these poor men and their children; I do not know any other means, any other relief, any other method. If these Indians had their own lands I believe they would grow out into something like Christian manhood, otherwise it is a weary task. When I went there the leading lawyer in Syracuse took upon himself to write me a letter; he said: "You are enthusiastic now; you think you can do something in the way of civilizing and Christianizing the Indians, but you will waste your money and your time." We have built our own mission, and teach the people in agriculture and industries. I have seen no very signal contradiction of his prediction. There are more fences, more houses, but the women have a political position, political right, and political authority, that is very great, and we have not accomplished much. I thanked him for his advice, and I have nothing to say in reply, except to repeat to you what the Duke of Wellington said to the young clergyman when he ventured, in his youthful presumption, to say to him, "he didn't think it was worth while to try to Christianize the heathen and send out foreign missionaries;" he said, "Young man, follow your orders." I try to act on that principle, but I should like to have more aid. How far do you think it best to try to foster and encourage in the Indian that which differentiates him from the white man; or, is it wiser to bring him under the forces and agencies that flow from our American and Christian civilization?

FIRST DAY—SECOND SESSION.

The CHAIRMAN. The discussion on education will be opened by General Armstrong. Bishop Huntingdon has been invited to follow General Armstrong, reserving Dr. Strieby, Dr. Ellinwood, and Dr. Ward, and Mr. Shelton to follow him.

General ARMSTRONG. My first thought, Mr. Chairman, is of my friend and colleague, Captain Pratt, who, unfortunately, is not here. We all owe him a debt of gratitude and loyalty for the work he did in that time of doubt and difficulty when he was alone with those captured warriors, those red-handed Indians who were confined under his care at Saint Augustine, Fla. In three years, by power of sanctified common sense, which he has to a high degree, and with some outside help, he changed the character of these Indians radically, as their character is always changed under good treatment. The trouble has not been in the Indian, but out of him. When good men and women can get at him, when he is free from certain treaty rights and privileges, which might bless, but practically curse him, when no longer treated one day as an able warrior, and as a child the next, favorable results have followed. The Indian is never so near the kingdom of Heaven as when a prisoner of war, for then he has forfeited those rights, and can work his way to manhood. The work that has sprung up so broadly and grandly all over the country began with that of Captain Pratt, at Hampton and Carlisle, and has created a public sentiment of which, I believe, every Indian child in the country will feel the benefit. Some of you may have read of the part the five hundred Carlisle Indians took in the late centennial celebration in Philadelphia; they were headed by wild Indians on ponies, followed by floats carrying Indian children representing various industrial pursuits, and made an impression on the people that will not be forgotten. The work of Captain Pratt, and what has come from it, has been the education of the whites of this country to new ideas about, and new work for, the red man. It made the Dawes bill possible.

Nothing has been more successful than bringing Indians to these Eastern schools, and then scattering them, as Pratt does each summer, over the Cumberland valley, while we at Hampton send thirty every year to Berkshire County, Massachusetts, putting them all summer among the farmers—not among those who keep servants, but with those who do their own work. We have had enough of showing them our big guns and arsenals; let us show them the industries and lives of our rural population, which are our real strength. I think that the Berkshire County farmers are all sound on the Indian question, for the Indians have done them as much good as they have done the Indians.

Now, what is the general situation? There are about 700 teachers now engaged by the Government, and 700 more in contract-schools, nearly 1,400 teachers in all; about 12,000 children in schools all over the reservations, but there is no system in this work. The superintendent of schools has been spending three months at his home, because there was nothing to do, or no means to do with. He seems to have no defined position, no authority. It is a "go as you please" for each school. Even if there were a system, there would be, as politics now go, no permanency, but a complete and disastrous change every few years. In these schools we have mental, moral, and industrial education, but the mental is the best; there are some very good Christian workers there, and some excellent moral instruction. There are also good men among the agents. I am glad that ex-Commissioner Price spoke in favor of these good men in the Government service;

too often they suffer unjustly from the wholesale condemnation that the system is apt to invite.

There are many excellent Government schools well taught, but a great majority of them can not be complete and efficient for want of money, and from frequent change. Teachers should be the best kind of people, but you know what kind of appointments are likely to come from the political influences that are brought to bear upon the Indian Department. There is a great and increasing educational work to be done. These schools can not give proper and complete industrial training without help from outside unless Congress increases the appropriations. I don't believe, of the 12,000 Indian children at school, that 2,000 are getting the instruction that will fit them to go on lands in severalty and take care of themselves. We are striving at Hampton to perfect our system, looking upon previous years' work as imperfect. The problem is the most difficult and delicate one in the whole range of American education. There can be no thorough training of the Indians, no matter how good the men and women are, without a permanent force of teachers and liberal support, neither of which are assured in Government schools. The mission schools have a vast advantage as to permanence.

Senator Dawes said they must be led out into the light; what he said is all very good, but we are not teaching them in any adequate way to go forward.

I suppose the Administration still favors the establishment of this commission recommended by the President last year, to be composed of six men, three from civil life, and three from the Regular Army. The ideal thing, perhaps, would be to give them charge of all matters of property and education. I believe that Army officers are the best men in the country to settle this question, and, while I would not have the Indian Department turned over to the War Department, I believe that, if all or half of the Indian agents were picked officers, the whole Indian cause would march forward. I believe that the three Army officers would be the best feature of the commission; no doubt the President would select good men, as he did for the Interstate Railroad Commission. If it gets to work it will develop into something, and probably be the most permanent feature in the whole system—anything for permanence, or a measure of it.

Public sentiment rules the country. We can stir the people up for good measures and bring them about. A great point for the Mohonk conference is the relations of the churches of this country to the Indian question. Most of the charity for the nation's wards comes directly from the churches; it is the Christian people of the country who have done the most good for the Indian. Christian missions are at the bottom of the red man's progress—of all progress. We need to impress this upon the people so that they will take it up, and, with the work that we can put forth here, there will be an influence which will bring the Indian Department to more generous dealings with the churches of this country. They should all be treated fairly—Catholics and all.

General Grant had the right view, and gave the religious societies a chance. The Quakers and some others improved their opportunity; most of the churches, however, did not take hold of the Indians as they ought, but are ready to do it now. Some twelve years ago the whole thing was put into their hands when there was no public sentiment like the present, and little or nothing was done, and the Government took it back into their own hands.

The point to consider more than any other is, not what Congress does or does not do, but what we can do. If every one here goes home charged with the purpose to do what he or she can, the work would be done—we can do it; that is what we are for—to do things that can't be done. There is enough journalistic power here to make almost a revolution. There are thinkers and speakers here who can do great things for Indian progress.

More than all else is public sentiment, which governs this country. Inform it, arouse it, and better days for the Indian will soon be seen.

It is important that this conference should declare its absolute indifference in the matter of politics. Let all good men and women now in the service be supported, and let us use our influence, if there is a change of parties in the next election, to have all the good ones kept.

The rules of civil-service reform are nowhere needed more than among the appointees on the reservations. Missionary workers, though liable to change, enter the service usually for life; those appointed from Washington may expect to go with their superior officers. Government should not attempt to do missionary work. Indian education is properly missionary work, and should be given as a rule to the churches, to the Christian people of this country who have already done the best work, who are best qualified to Americanize them in the best sense of the word.

Bishop HUNDINGDON. Whatever I have found out about teaching Indian children can be told in one speech, and that not a very long one. I think what we want is to perfect our work as fast as we can in the primary schools. Whatever children we may have that need to go to advanced schools, we can send to Hampton and Carlisle. We have already sent several, and out of fifty or sixty pupils I think as many as twelve have themselves

asked to be sent to these schools. They are liable to multiply, and as fast as they are multiplied, advanced schools should be planted in the Territories and in the States. But we want better primary schools than we have. We need teachers who have the conditions and qualifications that are used in the best white schools. I do not know that there is any peculiarity that distinguishes these Indians from the whites in most respects. We want thoroughness and a great deal of tact; we want sympathy and gentleness and any amount of patience, more than most men and women have. I do not know whether there are special aspirations among the Indian children that ought to be considered in the plan of elementary education. I have noticed they have a great deal of aptitude and turn for drawing. I am struck with the recollection of a fact that lies back as far as 1854, when I was journeying through the State of New York. I was at the time a trustee of the old society planted in this country in colonial times for propagating the Gospel among the Indians of North America. I took pains to drive out there with Rev. Mr. May, an excellent man—a Unitarian. We went into the school, and we had a speech made to us by one of the chiefs, which was very eloquent. The only thing I was permitted to see of the work of the pupils was this: the teacher intimated to them that they might stop their studies if they chose, and take a picture of their guests, and I saw, immediately, about half a dozen of the girls draw their hands shyly from under their shawls and grasp their pencils and go to work. Evidently, as far back as that time, that was the distinguishing promise of the Indian school, and it has continued to this day. Within the last year there have been some really remarkable specimens of drawing by the children, in some instances the copy being as good as the pattern, and I should not be surprised if the Mohonk conference, in about twenty years, would see some celebrated sculptors from among this Indian tribe. It seems to me, in these schools there ought to be a great deal that is pictorial and a great deal of the kindergarten. The Indians want a great deal of exercise of the imagination, and they want oratory, which is their chosen art. Something was said about the possibility that the breaking up of the tribal relation would pauperize the Indians, and turn them adrift on Onondaga County. I want to say that I believe opposition to the dividing of the lands in severalty, for fear that it would pauperize the Indians, has arisen from a few white settlers and owners of farms in the immediate vicinity of the Onondaga Reservation, who have opposed us in every attempt we have ever made to break up the tribal system. They have lobbied in Albany, and they are circulating this idea. They want to keep the present condition of things, because the white farmers lease these lands of the Indians in violation of the contract with the State and the Onondaga Nation. They get the lands very cheaply, and they have said a great many things that ought not to have been said about this whole matter. A great many of the Indians are paupers already, and the community can not suffer more after the division of the lands than at present. There is no real basis for that apprehension. Now, above all things, let us, in these Indian schools, take care that we may have teachers of the conscience, teachers of the head, and teachers of the heart along with the conscience, otherwise you fail utterly. How are these Indian children to get character, the substance of Christian manhood and womanhood? Where are they to get it, if not in these schools? They can not get it at home; their fathers have many wives; their mothers many husbands. They are to learn purity, chastity, and temperance in these schools. They do not learn it at the churches, because you can't get the children to go to Sunday-school; therefore, it seems to me indispensable that the teachers that are chosen should be teachers that are, themselves, imbued with the sentiment and spirit of love for the Christian religion. There might be some difficulty here and there about teaching theology. Let us have the New Testament and what there is in it, and that is all the theology we need. You know the terms of the benefactor's will of Girard College. They found that the children must learn morality; they must have instruction in morals, and there must be a text-book on morals, and the president, Mr. Allen, and his good wife concluded that the best text-book on morality was the New Testament, and they taught these children the New Testament. I believe that we are at liberty to do that under almost any restrictions. It seems to me indispensable that the children should, at the day-schools, learn the principles of Christianity and morals.

Have any of you seen the pamphlet which comes from Massachusetts, a little book, but a long argument on the subject? It is a clear demonstration that the whole system of secular instruction in Massachusetts has failed to arrest and diminish the inroads of juvenile crime. The statistics are awful. Now it will be so if you educate the brain without educating the heart. You simply put into hands the skill to pick the locks of human welfare.

It is not the brain that makes chastity, temperance, and honor, and I do not see how these people in the Indian schools can be trained up to Christian manhood and womanhood, unless the teachers are Christian men and women. We want to educate the Indian out of your boy just as fast as we can, and put the man in. We have an Indian agent in behalf of the State. You must not maintain a state of things where the agent of the

Onondaga nation, in behalf of the State, has an opportunity to play into the hands of these thirty chiefs, and where they can conspire together and thus hinder almost every effort the friends of the Indian make in his behalf. You can not imagine how money passes from hand to hand between the chiefs and the Indian agent. One day, not very long ago, the Indians were very much surprised and chagrined to learn through the papers that Governor Hill had appointed a new agent, a gentleman of high character, of Christian principle, and a true friend of the Indians, a resident of Syracuse. That was the beginning of a new condition of things, because he sees what is to be done, and he will bring the reform that we are to have. I am inclined to think that those chiefs begin to feel that their time is pretty nearly up. I say this in the hope that this conference will send out something on the subject of the barbarism which continues to linger as a public nuisance, some expression of its opinion on that subject, for certainly you have the right to talk of this fearful Pagan abomination that is in the very midst of us, in the heart of Onondaga County. Therefore, my only word for you, my dear friends, this evening, is this: Let us do everything we possibly can with the powers we have, and the utterances we make, to promote and obtain a gentle and tender training for the younger children of the Indian in the primary schools.

Rev. Dr. M. E. STRIEBY. I should like to make a suggestion in regard to the making of character, and I shall state it somewhat in the line of history. Put your finger on one single locality in the United States where there is civilization and you will find there the work of the Christian missionary. Begin back in the middle of the 17th century. There were seventeen little villages, or communities, that were thoroughly civilized; they had houses and farms and cultivated lands and churches and schools, and morality of the Puritan type; and these seventeen little communities were the churches that John Elliot planted. You may come down a century and you will find little civilized communities coming up in Pennsylvania and the State of New York and in Missouri, thrifty and religious. Out in Dakota, where Dr. Ward could not tell the difference between the farm of the red man and the white man, what is that civilization except the work of the missionary among these Indians? Go out to the Pacific coast, in the Yakima reservation, and you will find there 4,000 Indians brought up to a state of civilization that is rarely equaled in the country. They have their farms, their lands, and schools, and churches; they have gone so far that they have sent word to the Government that they would take care of themselves; they do not want any more appropriations. This is so from the Atlantic to the Pacific, from the middle of the 17th century until nearly the close of the 19th century. In the Indian Territory they have churches and lands about them. What is that but the work of the missionaries? The work of the Presbyterian, Congregational, and Methodist Churches. The work that has been done most effectively toward the civilization of the Indian is the Christian work. The Indian has his gods, which he dreads. They are to him terrible gods. These gods warn him not to turn away from the customs of his ancestors. The Indian has had some experience among the white men. He has got a good deal of reason to fear and a great deal more to hate the white man, and he wants to get away, in his heathen condition, just as fast as he can. He has reverence for the old-time heroes and traditions of his tribe. Now, then, if he becomes a Christian, he has a new God, and in the missionary, and in the Christian brother he finds another sort of white man, and he gets the white man's God, the white man's ideas, and has an impulse for the lands and the shop, the school and the church, that he never had before; and until he gets that idea there is no progress made by him. I have a good many testimonials on this subject. One from Father Hobart. He says: "I believe—and increased experience intensifies the belief—that no permanent advance in civilization can be expected of the Indians until they are impressed with the truths of the Gospel, for that supersedes everything interwoven with their wild manner of life; until they have discarded the one they are not liable to take the other." Our friend, the Hon. Senator Dawes, has crowned his life and made his monument in the Dawes severalty bill. Though it grants to the Indians all the immunities and privileges of American citizenship, it won't execute itself. I remember the time, down in Washington, last January, at the meeting of the Board of Indian Commissioners, when, on the eve of the expected consummation of his good work in the passage of that bill, the Senator told us the dangers that stood in the way, the fear he had, that after all no great good might result. He told about the man that had the power to execute it, and other men who must execute it, the great number of men that must carry out its provisions here and there, thousands of miles away. I felt that there was a moment in Senator Dawes's life when I was led to honor him more than ever, and I said, "There is an honest man." I feel it to-day; the Senator feels to-day, I have no doubt, unless something can be done, very little good will come out of it. My idea is, that until we can imbue the Indian with the gospel, the work is done most effectually, and I don't believe the Government will do this work. Here is a transition in the progress of the Indians; how shall they be brought into possession of their lands? How shall the work of education be brought to them? If the churches should do all we want them to do, we might employ men to do this work. The Indian just now needs some sort of care in the possession of his land, and to teach

him how to take care of the land. I am inclined to believe for several reasons that the suggestion of Professor Painter is, on the whole, a good one. I think that if six men were selected, of such character as those General Armstrong described, three Army officers and three civilians of the same class, you would get a degree of permanency that you could not get under the present arrangement. You would have six men of character standing up before the country, responsible for this cause, and for this responsibility these men would have to answer before the public. Therefore, I think this a practical measure that would be of the greatest advantage.

DR. ELLINWOOD. "The thought, Mr. President, with which I come to this conference has been thrown out by one or two speakers, namely, this: That having, in previous conferences, given attention to the opening of the way for the civilization of the Indian, by securing the disintegration of the reservation system, by the allotment of lands, we have now opened the way for a new class of duties. It seems to me the question before this conference should be, what shall we do, how shall we go to work to realize the civilization of the Indian, which I believe can only be accomplished by his Christianization. Now, I take it that, having the Dawes bill as a law, the process of disintegration will go on by causes and influences with which we need not concern ourselves. I take it that the greed of the Anglo-Saxon and of the white man generally is so strong that these reservations will be disintegrated just as fast as it is possible to overcome all restrictions. Human interest will attend to that part of it, and the Indian will get civilization enough; more, I am afraid, than he will be willing to have or receive, so far as it can be imparted to him by the mere vicinage of the white man. But, sir, the moral and religious aspect of this question is the one with which we are concerned here tonight. I feel that now, since the passage of this bill, a tremendous and immeasurable responsibility is laid on the Christians of this land. I feel as if this were a sublime crisis in the history of this country, not only in its direct influence on the Indian, but in its reflex influence on us as parties to the question, whether we shall come up to our duty or whether we shall be content to take past results, and in one scattering, desultory way or another work all around the thing without meeting the critical question. Now, sir, I know that it is easier to talk about this than to grapple with its difficulties. What are some of these difficulties? Common-school education can not be carried on with advantage. These Indians are too scattered. Here is a little shanty, and a mile on another, with here and there a little group, but you come to the mud and the sand, and even white children would not overcome the difficulties in their desire for education, much less the children of the Indians. You can't run a common-school system. The day-school is not accessible except in some cases. Among the Chippewas and the Indians of Idaho the day-school is an impossibility. I went to visit the Chippewas about a year ago, in the fall of the year, and found the scholars had stampeded and left school and gone out to pick cranberries. I went on among the Nez Percés and was told that when the fishing season came it was just as much an impossibility to keep these Indians in school as it would be to keep wild ducks from migrating, and when the hunting season came all these Indians would rush off; the farms and everything else would be left. In a boarding-school, if the children are taken sick, they will connect some superstition with it, and it is only where there is some kind of power that they can be kept in a boarding-school. The plan for industrial schools presents another difficulty. When we undertake in our missionary boards anything of that kind, we must get a farm and expend several thousand dollars, and then we can't get a good title. There is a most insuperable difficulty in the way of the boards in the great question of industrial schools; how are we to overcome these difficulties? One very important way is for the the Christian denominations to formulate some plan by which they shall work together, so that they shall stand together as one solid phalanx. If some sort of simple, practical plan can be formulated, that we can take back to our constituents to be taken up, not only this year but next, fighting it out on this line, we can accomplish something. We will rally round General Armstrong and the others with their higher education. I would like to see something of this kind tried. Among the Cattaraugus Indians we have a consecrated woman with a horse and carriage, and her mission is to go around among the Indians, to follow up the Indian girls and see what kind of men they marry, and show them how to make a child's dress and bake bread, etc., and hold on to them every way she can. I believe that the aggregate of such work would be very great. Still another type of woman's work: About the close of the war there was a woman, whose name I will not call, whose heart was buried in the grave of a Confederate officer. She applied to the Presbyterian Board of Missions and went out among the Rocky Mountains in Idaho, and there consecrated her life to the work among the Indians. She had love for the Indians which led her to devote her life entirely to them, to learn their language, to get into their thoughts and into their hearts. She has never thought any more of coming back East to visit her friends than of going to Patagonia. She is a good, strong Scotch woman, with a masculine intellect and yet a woman's heart. She knows theology—the New Testament and the Old Testament—she is really a living

theological seminary, and she has trained up more ministers than all the male missionaries in that country have for the last five years, I believe. There are to-day in that mission seven of her preachers besides other licentiates. Five of them the Presbytery have not hesitated to ordain. She sent me, not long ago, a letter asking me if they might not have some funds to send some Indian missionaries over among the Crows and Cheyennes in Montana.

Rev. CHARLES W. SHELTON. When the committee appointed by this board two years ago visited President Cleveland, he said to them, among other things: "No matter what I may do; no matter what you may do; no matter what Congress may do; no matter what may be done for the education of the Indian, after all, the solution of the Indian question rests in the Gospel of Christ." When President Cleveland said that, I read between the lines these facts: first, that he knew a great deal more about the Indians than I had given him credit for, and secondly, that he knew a great deal more of the power of the Gospel than he did about the Indians.

I feel to-night as we meet here that this question of education goes deeper than the mere surface question. It goes down into the very motive, into the character of the men we are trying to help. I do not believe that this question of Indian education can be met as it must be met, can be answered in the only way possible for it to be answered, till we have studied the character, the religion, yes, even the superstitions of the Indian. As Dr. Strieby has said, the Indian is a superstitious being. The Dakotas, or, as you call them, the Sioux, have in their language the word "waukan tanka." The Indian's interpretation of the word is "divine," and the literal interpretation of the word is "mysterious." As the Indian interprets religion, the divine to him is mysterious, and the mysterious divine. The rolling thunder, the flashing lightning, the earth, the trees, the mountains, the animal that escapes him when hunting, all are divine. And the sad things about the Indian gods are that they are all gods of anger. They, he thinks, stand with uplifted arms ready to strike, and the plan, the thought, the study of the Indian's life is to escape the anger of his gods. You go to the Indian and ask him to change his mode of life and he will draw his blanket around him, fold his arms, and look down on you. Ask him if a house is not more comfortable than his tepee and he will ask you to come into his tepee next winter and see. Ask him to come into your schools and he says: "I can not; my god says, 'Thou shalt not.'" Between him and all advancement, all possible future progress, there stands an angry god. Approach him from any side, the first thing you stumble over is the man's religious convictions. What is the result? Before you can do anything in the way of education you have got to give him a new God, a new hope, and a new heaven. The solving of the educational problem is not in Washington; it is not in the hands of our legislators; it is in the hands and in the hearts of our Christian churches. When they get ready to move the educational problem will be speedily answered; till they get ready, I believe it never will be answered.

The Indian, constituted as he is, is not in a position where the Government can help him educationally. They may permit secular schools; to him it is always religious. The day he begins to learn his alphabet—in the very act, he changes his religion; the day he takes his hoe and begins to work he confesses to the people about him that he has abandoned his gods and his religion and he is looking for the white man's God. I say, therefore, the Government can not do this educational work; it must come back for its final fulfillment to the churches and to the mission schools which are being planted on the reservations. We have emphatic examples in the history of our work. Why is it that in the bills that come before Congress these 75,000 Indians in the Indian Territory are excluded? Because they do not need the legislation of Congress. Seventy-five years ago you sent them missionaries. It has become one of the strongest convictions of my life that this power of the gospel is the only solution of the Indian question. The Government says they are trying to Americanize the Indian. To Americanize them from their standpoint is an impossibility. But if it were not an impossibility, that is not the goal; the end for which we are working is rather the Christianizing of him, and when we have Christianized him we have made the best American citizen that it is possible to make. Mere secular education, were it possible for the Indian, would never accomplish the end desired. Go to the State prisons in any of the States and they will answer the question for you. How many educated convicts have we in our large prisons? Education in these is not a preventive of crime. No more is it to the red man than to the white man.

Rev. Dr. WILLIAM HAYES WARD. I have no special wisdom on this point; I do not know that I have more than a single thought that I wish to present. It seems to me to be of the first importance that the United States Government shall not stand in the way, through its executive department, of educating the Indians. A great deal more should be expected of Congress than simply to stand out of the way; I do not believe that simple education by the Government without Christian influence will ever make decent American citizens out of the Indians; you won't get the persons to impress them with the character that they ought to have without having people who are themselves impressed by what is decent and good, such as Christianity gives.

Now, the United States can not properly teach religion; I think we may say that safely; we do not ask the United States Government to teach religion; but the Government can determine that it will not stand in the way of other people teaching religion; that I think is the most important thing to impress upon the United States Government at the present time. That it shall not stand in the way of the churches; that it shall not say that we have a school here—it may be a poor school or a good school—and we will not allow any Christian organization to come in and teach religion here. I think there has been a great falling off in the influence of the United States Government over the Indian during the last two or three years, and just now, when the Christian people of this country are coming up to the work, there has seemed to come a coldness over the United States Government; they have stood in the way and not sympathized; there have come influences which are looking out over these agencies for political ends and political influences, looking forward to elections hereafter, and perhaps to rewarding those who have done good things for the party. This has come in to a very great extent, and it seems to me that we should have an expression go forth to the country that wherever a non-partisan civil service may fail, it must not fail among the Indians; and then if we can have that I do not care by what method it is done.

It may be that we can sanctify in some kind of a way the Indian management as it is now in Washington, but in some way or other we must have public opinion and public sentiment educated up to the point of understanding that the United States Government must not use the Indian service for the purpose of political ends, that it must not interfere with the Christian work which the religious people of the country are trying to do. If these sentiments can be pressed upon the people and upon Congress, I think we shall do a great deal.

The CHAIRMAN. One of the members of the Board of Indian Commissioners, Mr. Walby, was commissioned not long since to visit all our Indian agencies in Dakota, along the Missouri River, and Nebraska, to look at everything critically; I requested Mr. Walby to send me a report and to be sure and look at everything and state the extent and quality of the Indian supplies, and the progress in the schools, and especially to inquire at all these agencies, where practicable, the condition of the students who had been educated in the Eastern schools; what they were doing, how they are received and treated, etc.

Extract from letter read, as follows:

"As regards the condition of the Indian students returned from the Eastern and other schools, I find that they came home well dressed, and in appearance and manner substantially like white people; but, instead of always being cordially welcomed by their former Indian companions, are not unfrequently met with ridicule, jeers, and buffetings, and are nicknamed 'pale faces.' It therefore requires, in some cases, more moral courage and stamina to withstand such derision and opprobrium than these young Indian students are possessed of. The returned girls also come back well and tidily dressed, are generally improved, and, from their manner and appearance, attract much attention from both Indians and whites. In consequence they have many admirers, and manifold allurements and temptations. In addition to the above obstacles in the path of the students it is now quite difficult to readily find for all these young men and women such suitable employment as they have been educated to. The trades are already overdone, and opportunities for obtaining positions as teachers and missionaries are restricted to few applicants. What these young people need is ready and proper employment, urging and encouraging. Their influence on the tribe, as a rule, is not pernicious; on the contrary, that they do exert, to a greater or less degree, a civilizing and beneficial effect is apparent. I am not prepared to believe that any considerable number of them go back to the old-time ways, it being readily observable that there is a general and marked advance in civilization among all the tribes visited."

Mrs. QUINTON, President of the Women's National Association: The text of this evening and every word that has been said has strongly and grandly emphasized the spirit of the work of the Women's Association, that is, the missionary spirit.

I have been very much impressed with what General Armstrong said, "That we should all find something to do and go at it." There can not be possibly anything so good as to give to these wild Indians the Gospel of our Lord Jesus Christ. There are now sixty tribes and bands of Indians without any missionary at all of any sort, and therefore our association has taken up a new department—the department of missionary work—and it means to try and plant as many missions as possible in these agencies; already seven missions have resulted from the efforts in that direction.

The work which is being done in the homes among the women and children is that which will lead the tribe in the shortest way to civilization; the women of the Omaha Reservation are in the way of changing the pagan order of things into the Christian order of things. In our women's work we are striking at the very root of things, and doing that which is most for the good of the Indians through Christian home instruction.

Miss SYBIL CARTER: My heart almost stops beating sometimes thinking of the difficulties in the way, but the Lord God reigneth, and He has made of one flesh all the nations of the earth. I had a speech made to me by an Indian woman on the White Earth Reservation. I had gathered the women around me and was telling them that I knew how to teach school, and I was proud of it; that I could also make my own clothes, and I was proud of that, too; and immediately the women began to talk. "You make that dress you got on?" Fortunately I had on one which I did make, and so they stood looking me over critically. Finally one of them said: "I go to work, I get money; I buy new dress, I make it so." I began to tell her that we wanted to teach them these things and to teach them to be better men and women, and that by and by we would all be gathered into the same heaven above, where we would all be one in the sight of the All Father. The next day we went into the church for a meeting, and that very same woman got up and came and offered her hand to me, and said: "She was much pleased to hear the white sister and to touch her hand, to hear her voice; that she was greatly surprised at what the white sister had been talking. Sometimes she looked abroad and saw the clouds go by, sometimes the rain fell, sometimes the sunshine came, and she would see the fields grow, the flowers, the corn, the vegetables, and then she knew that the Great Spirit was the God and Father of us all, making all things grow for our comfort; and that when the white sister came, telling how that Great Spirit was the Father who loved them all, that He was watching over them and trying to have them live good lives, she was astonished. For, although she could not say it in the words that the white sister said it, she had been thinking the same thought, and now she saw that the Great Spirit was the Great Teacher of us all." To-night I say to the Mohonk Conference, is there anything better that we can do than to keep on helping the boys and girls? It is hard work, but we must find the way to keep at it, and help these boys and girls to the Christian life.

Bishop WALKER, of Dakota: It is quite unexpected to me to be called upon to speak to-night, and I have very little to say on this great subject of Indian education, because I am so new at the work. Probably some of you are aware that I have been in Dakota but a comparatively short time, but it has been my privilege to stand a little among the Indians and to see what is going on in Dakota. Only three weeks since I was in one of the Sioux Indian reservations where considerable work is being done by the Roman Catholics, and it seemed to me that what was being done was well done. As we went hither and thither I was struck with one fact, that notwithstanding the effort that had been made to advance these Indians, the growth has been comparatively small. I found them living in miserable cottages—they did not live in them, they fled from them to their little tepees, and found them much more comfortable than the homes provided for them by the Government. I found these huts to be simply roofed with mud and the floors were mud, and I learned that consumption, which we hear of as the disease that is specially the Indian's disease, is the result of living in such wretched homes, and if there is any one thing that ought to be done for them it is to give them proper houses to live in. I would like to speak of an Indian reservation in Dakota where there has been great wrong done. I refer to the Turtle Mountain Reservation. Perhaps the history of the people there is known to some of the people here. On the borders of Manitoba two townships have been assigned to 300 Indians and about 1,000 half-breeds. They have been crowded into that little spot, living there for many years, and there is among them a sense of great injustice, for they claim as their reservation the whole of that Turtle Mountain section. It has been recognized as their property by the Government itself in the past. I think Commissioner Price has presented to Congress a very exhaustive report, which has proven conclusively that at no time in the history of these men has this property which is claimed by these Indians been ceded to the Government. I could not but sympathize with them deeply. These people are gathered here with no means of support. All they receive from the Government is 4 pounds of pork per individual a month and 12 to 15 pounds of flour, and this very irregularly. Grown men and grown women are expected to subsist on this. The fact is, they are on the verge of starvation. I have felt that if it was my privilege to say a word here to-night I would like to present this fact, a fact not known as it should be known to all the friends of the Indians, that these people, gentle and quiet people, are wronged. They said to me in council that they had been careful to have nothing to do with war upon the whites—"Because we are peaceable Indians we are ignored." I ask for them the sympathy of all friends of Indians here to-night. There are about 300 full-blood and about 700 to 800 mixed-bloods, all crowded upon a reservation of only two townships. One-third of the reservation is arable land and the rest is hilly or sandy.

Q. Are there not members of the Women's Association in the States at work for them?

A. None, I am sorry to say. They have been hidden away. They have come before my notice, and I have wanted, whenever I could have the opportunity, to speak of their needs and wrongs.

SECOND DAY—MORNING SESSION.

The committee of which Mr. Austin Abbott was chairman made a report on the question under discussion the day before, which was referred to the business committee.

The CHAIRMAN. Bishop Huntington, Dr. Ward, and Mr. Philip C. Garrett, who were appointed a committee to prepare some minutes for our conference touching the Indian problem in the State of New York, present a report, which is also referred to the business committee.

The morning hour was devoted to miscellaneous subjects.

Rev. Dr. CHILDS, of Washington. I would call the attention of the conference to Dr. Ellinwood's remarks at the close of his address last night. I think that it was generally understood that the spirit of the conference never rose higher than during last evening, and it was strikingly painful for me to hear Dr. Ellinwood say that three of the fields of their labor had been blotted out and those fields handed over to another religious organization. This conference is the last body in the world to encourage anything like a crusade against any religious denomination. But there are certain facts that should be known, whatever action the conference may choose to take upon them. In the first place, let us bear in mind that the Roman Church constitutes a very small fraction of this country. It is 7,000,000 of its population against over 50,000,000. If I am not misinformed, the Roman Catholic Church has not less than two-thirds of the contract schools among the Indians under its control. These representatives of less than one-tenth of the population of the country have control of two-thirds of the contract Indian schools of the country. They have, moreover, in Washington, men whose business it is to forward the interests of that church. I want to read one or two communications that state the wisdom of Dr. Ellinwood's suggestion here. I believe there should be some sort of a combination of the Protestant churches for equal and fair rights. I have here a communication from the Winnebago Reservation, where the Presbyterian Church has for some years carried on mission work, and their superintendent of it is an excellent Methodist layman, who, with his wife, is there in charge.

The substance of it is that these people understand they are to be removed and that others are to be substituted in their places in the Winnebago Reservation. The Presbyterians have had a mission there for some time, and they have asked in this allotment that is going on for land to carry on their work. Side by side with them comes in a Roman Catholic priest, who demands 20 acres for a mission. They have the appliances necessary to establish a perfect center of influence. The point to which I call attention is this, whether it is not due to ourselves to inaugurate some measures by which a fair portion, as General Armstrong has said, "a fair proportion, a just proportion" of the Indian work shall be given to those bodies who are represented, for example, in this conference. It seems to me that, since less than one-tenth are holding in their hands two-thirds of the appropriations that are made for these Government schools, it is time to make a claim for the representation of other interests in the Department. I have a large number of communications from different persons all over the country, which are strikingly alike, and show a most remarkable uniformity of purpose on the part of those who are in this denominational movement. I wrote to the President a few days ago and said it looked to me like a concerted plan. It certainly does indicate something more than a purpose to claim a fair amount of influence from the Government.

Rev. Dr. ELLINWOOD: I want to make an explanation about my speech last night. I wish to say that after I sat down it occurred to me that I might be misunderstood. I wish, therefore, to say what I meant, and also that I do not wish to propose any crusade upon the Catholics. The facts in regard to the schools are simply these: Two of them were Government schools among the Chippewas; they were small schools which our mission work had gathered. They had Christian teachers, and instead of starting opposition schools we worked there with them. There is a rule that if the number in the day-school falls below fifteen it must be abandoned. The Catholic priest, knowing this, set to work to reduce the constituency of the Protestant schools below that point as a means of extinguishing them. Our Protestant families are now without the means of educating their children unless they educate them in Catholic schools. Now, the other case is not that of a school actually started, but one we have been trying to start for three years on the ground where Whitman fell a martyr by the hands of Indian assassins. We proposed two years ago to the Government that if we could get the permit to build an industrial school on this reservation we would waive all rights—though we would be glad to have them—to the real estate, we would take the risks and then if they would make us an allowance of \$108 per capita, we would go on in the hope that we might some day get title to the land. We were put off on one pretext and another; one was that the land was soon to be divided and they could not assign us any part. Now, sir, the simple result is that we have seventy or eighty children on that reservation without any school privileges whatever. We are not fighting the Catholics, and I hope there

will never go out from this conference anything having that color. I hope this conference will effect a combination of all the Protestant forces that will work along on this line, namely: to secure from the Government an opening and scope for all the schools they feel disposed to establish. I want the privilege for the mission boards, for the women's association, for any association whatever, to take these children by one method or another and lead them to Christ and educate them.

Mr. SMILEY. I suppose that it is well known that the schools in Arizona, New Mexico, and California are largely under the control of the Catholics, somewhat properly so, because they have for the last fifty years had charge of them.

Mrs. OWENS. I would like to say something about this question of schools on the Indian reservations. We don't want any denominational contests over educating the Indians. What we do want is that all our Christian churches may go and tell the people of Christ, may go and teach these people civilization, may go and help these people out of heathenism into Christianity. There is a barrier between the Indians and the good we would do them. There is no possibility of a free entrance to give a true education and Christianity on Indian Reservations so long as they are controlled as they are now. I know there is an outcry that if the reservation was thrown open many bad elements will get in. The Onondaga Reservation has been very carefully kept shut up, and the good has been shut out. Our Indians are controlled by the Indian Bureau; where it is not able to keep them under proper restraint, they are controlled by the Army. There never has been a time that the Army has not been in active service among the Indians, keeping them back, or driving them away, or doing something with them. This is no party affair. No party is responsible for it, but all parties are responsible for it, and so long as the Indian Bureau has the power and so much influence in political matters, every effort will be put forth to keep it in existence, and the only remedy is to curtail this power of the Indian Bureau, and allow the Christian people to come in and teach the Indians.

Mr. CAPEN. I would like to bear witness that I have seldom seen a better Government school than that one that Dr. Ellinwood spoke of. The attendance was large and the work done the very best. It seems to me that Dr. Ellinwood is very modest in his demands when he asks that we may be allowed to do work there. In regard to the Omaha Reservation, I am very glad to say that the condition of things is very satisfactory. A great deal of good work has been accomplished there, and these people are going forward making great strides in civilization. They have their own lands, and each one has his divided off and is cultivating it; they are not receiving anything from the Government; they have no such thing as tribal relations. This is the most hopeful thing I have seen among the Indians: the agency system is gone. A year or two ago Mr. Harrison went out in an unfavorable year and the Indians had not done very well. That, I think, was due to some trouble about the cattle lands, and there had been some question about the government of the tribe. All these things had conspired to make the crops very bad, but this year I think they are larger than ever. They never had so many acres of land in crops as they have this year. There is a good deal of poverty there, as there always must be in a transition state, but this fact, to my mind, is greater than all else, that they earn their own way. In the summer time they work on the farms, and in the winter they go out and hunt. I see on that reservation what seems to be very hopeful in connection with our eastern work. I went to the homes of two of our graduates who were married before they came to Hampton. They were living in little cottages built by their own hands; they are building their homes by the help of the Connecticut Women's National Association. One of these young men took me out and showed me his crops. This year he had 90 acres of land under cultivation, and had built his own house with the help of a neighbor. He took me around and showed me five hundred trees that he had planted and a nice little flower garden which he had sowed from seed that had been sent from the East. He showed me his barn, his horses, and all that belongs to a farm—the best sort of a farm, too. I heard about this man before I got to the reservation. They told me there was no better corn grown in Nebraska than his. This shows what may be done by higher education, and it seems to me to emphasize a part of the work which I hope will be brought out more fully here—the work of the ladies' associations in connection with the land-in-severalty bill making it hopeful that these men and women may come out into better things. I am very glad to make this statement about the Omaha Indians, and to bring before you what seems to me to be a fact of value to the Dawes severalty bill and the work of the Eastern schools and of the associations in helping on this work.

Ex-Commissioner PRICE. Mr. Chairman, I think it requires a man of a good deal more ability than I possess to make a five minutes' speech, and say anything. If you could give me twenty-five minutes I might be able to say something. But you have given me the privilege of five minutes to talk upon one point. Now you all know without my telling you that in General Grant's administration the direction of the agencies, through the agents, was placed with the religious denominations of the country, and

you all know that subsequent to that time it was taken away from them and placed back with the Indian Bureau. If there is any one organization in this world which has no power to do anything it is the Indian Bureau. The Indian Bureau can't spend 50 cents without the consent of the Secretary of the Interior. This talk about the Indian Bureau illustrates the idea of the man who was looking for work and came along to a tannery. He asked the gentleman in charge if he could give him work to do. He said, "Yes; I can give you work; I have a place for you;" and he asked him to come into the tannery, and set him down on a stool. "What am I to do here?" said the man in surprise. "Sit still and let them break bark over your head." And that is about what the Indian Bureau has to do. At the request of Secretary Kirkwood I took the Commissionership of the Indian Bureau. When I went in there I found that the religious denominations had control of the appointments of the agencies. After Garfield died and President Arthur came into power, I detected before a great while that there was an indication of a change. I spoke to Secretary Teller about it, and he did not seem to be very enthusiastic to retain the old order of things, although he did not say he was in favor of a change. But it was not long until the change was effected, and so far as my action was concerned as Commissioner of Indian Affairs, I had nothing to say so much as to send up a name. I said in a letter to Secretary Kirkwood: "They have slammed the door in the face of the religious societies, and the thing has gone back into the old rut."

The chairman read a letter from Commissioner Atkins pertaining to the order of the Indian Bureau about teaching or speaking the Indian language in the schools, and announced that as the special order for this hour, and Dr. Strieby opened the discussion.

Dr. STRIEBY. I speak on this subject with some diffidence, for, in the first place, there are doubtless friends and individuals here who take a different view from the one I shall present; in the next place, I am a new convert to the view I shall present. When our friends began to preach their opposition to the Government ruling on this case, I was a pretty thorough convert to the English, and thought it was a thing to be pushed forward. I am very well persuaded that the Indian vernacular is to have no permanent preservation; that the Indian language has no vocabulary or anything that will make it of permanent value in the world; and, therefore, as soon as we can get it out of the way with no harm done, I think it is well to do it.

Mr. Upshaw said that his last order is based upon what have gone before; upon the first utterance by the Commissioner of Indian Affairs in 1885. A common English education is to be given to these people—the Indians. The next year he advanced somewhat and said: "There is not an Indian pupil whose tuition is paid for by the United States Government who is permitted to study any other language than our vernacular." Then the next in the order, "That all schools conducted by missionaries shall confine their teaching to the English language." Later, he said of all schools on Indian reservations: "No school will be permitted on the reservation in which the English is not exclusively taught;" this Assistant Commissioner Upshaw put a climax on by saying: "Nothing but English must be taught or spoken in the school." Now this is a fair instance of evolution; the germ of protoplasm is in that vague statement of Commissioner Atkins in 1885, and it goes on developing till the full fruit is given by Mr. Upshaw. I want to state some of the hinderances of Christians for preparing missionaries to preach to the Indian in the vernacular. As we tried last night to show, the whole history of the Indians is a history of Christian missions—a history of the vernacular. In the day of Pentecost it was said that every man heard in the language in which he was born. It would have been no greater miracle for the Divine Spirit to make every man understand in the language in which Peter spoke, but the Divine Spirit thought it best to let every man hear his own language—the language of the land in which he was born.

It has become a maxim that you can best teach a man in the language of the land in which he was born. The most of the adult Indians never will learn the English language, and the Christian Church must neglect them or they must teach men to go and preach to them in the vernacular. Now are we prepared to say vernacular or nothing?

It may be said, why not educate the present generation of the school age in English? That would sacrifice at least the present generation of adults; and then it can't be done; you can not at once educate the children of school age among the Indians. There are about 46,000 children of school age, and 13,000 are pupils now attending school. Now the Government has made some reports which lead me to say that the furnishing of school-houses for 33,000 children will cost a little less than half a million; for teachers and books a little over half a million; so that, at the outside, it would require an appropriation of over a million dollars the first year; and then what is more important, you can't get the right sort of teachers; it will require nearly a thousand teachers to go into this work, and at once. If we could find such teachers as Dr. Ellinwood told us about last night, I would say let us at once do it; but such teachers do not come every day. I have found great difficulty to get teachers to fill vacancies in the South, and to get teachers to the number of a thousand to send out to the remotest parts of these Indian

reservations is utterly impracticable. In ten years the average attendance in the schools has scarcely trebled, whereas the appropriation from the Government has multiplied forty-fold. What is to be the result of the activities of the last ten years in regard to this pushing of the school? It will require sixty years until you have got these children all into the schools; I think it is safe to say it will require half a century before the English language can be made the medium of communication with the Indians.

Are the churches willing to wait half a century for this? I think not. There is another objection; while the permanent use of the Indian language is not of great consequence, this temporary use is of inestimable consequence; first of all, it is essential that the Indian should be reached in his present condition by the vernacular as a means of getting at the Indian. We tried to show last night that when the Indian becomes a Christian his eyes are opened for the first time to the idea of a right life, of a right civilization; it is then that he begins for the first time to know the value of the English language, and English industries, and it is only in that way that we can get at him, and we will shut this great means of access if we deny him the privilege of the vernacular as a means of interpreting the English religion. General Armstrong is perhaps as little devoted to mere routine in the matter of teaching the vernacular as anybody, but he finds it necessary to use the vernacular in order to enable the pupils to understand English; if we take Mr. Upshaw's dictum, how are you going, in Hampton or Carlisle or anywhere else, to get an Indian to understand what the English word means? Dr. Lowrey told me not long since that he heard from a certain school where the Indian children read in the third reader most beautifully, and come to find out, they didn't know the meaning of a single word they read. We are not prepared for that kind of teaching or reading. The Indian language must be used in order to get the children to understand the English; we must use the vernacular to reach the Indian.

We will carry the work to a greater advantage than ever before if we only get a little more steam into the whole thing. I have met Commissioner Upshaw several times, and he has always treated me very gentlemanly, but the idea of either Commissioner Atkins or Assistant Commissioner Upshaw dictating what shall be done by these Christian churches of the United States in the exercise of their religion in trying to propagate the Gospel among the Indians of this country—I don't believe that the Methodist Church, and the Presbyterian Church, and the rest of us ought to stand it. I think that we want to say that under the Constitution of the United States we have rights in this matter which no functionary of the Government shall attempt to interfere with. I do honestly believe that if we could lay these facts before Commissioner Atkins, he would rescind that order in so far as to allow churches in their own schools to do as they might think best in regard to the education of teachers and preachers for Christian work, and I believe he would withdraw the restriction as to the use of the language as a means of interpreting the English in Indian schools. I think if we would go to Commissioner Atkins and propose to have this thing settled, and say to him, "If not possible for you to do anything, we will call upon the Secretary and then go and see the President about it," I believe that it could be brought around without any unnecessary agitation, and our object accomplished, if we have nerve about it.

Rev. Dr. GILMAN. The matter that comes before us is clearly stated in the letters which General Fisk has read from the Indian Department to the missionaries and agents in the field. There is possibly some ambiguity as to the meaning of these letters and the extent to which the regulation in them was to be carried. The Commissioners both speak emphatically in prohibition of the use, for instruction, of the Dakota language. Whether they can mean by that instruction to forbid the use of the Dakota language in schools, especially Dakota grammar, does not appear. It is stated that the Indian language shall not be used in the schools; and exception is taken even to the use of the interlinear books. The letter which I received myself from the Commissioner gave me to understand expressly that this regulation was designed to apply to all Indian schools on all reservations, to mission schools as well as those sustained by the Government alone; that it was in pursuance of the policy which he had announced in his first report to the Secretary of the Interior, and that he saw no reason to withdraw from it, although the formulation of the rule had only been made then a few months, so far as I have been able to learn. The announcement of the rule seems only to have been made in some of the reservations and agencies on the Dakota Reservation.

It seems to me that the terms of the regulation of the Commissioner are a direct interference with the missionary work of our churches. The Commissioner's aim is to Americanize the Indians. The missionary societies are not aiming professedly to Americanize the Indians, but to Christianize them. The experience of the missionary societies the world over is that, beginning with the conscience and hearts of men, they must be reached through the language which they spoke in their childhood. Hence the first thing the missionary does in going to a pagan people is to get hold of their language, to reduce it to writing and make a vocabulary, and then put in it some portion of the word of God. That is the missionary rule the world over. The ruling of the Commissioner

is in direct conflict with that purpose of carrying out this plan among the American Indians. The American Bible Society has printed the Indian Scriptures. The Dakota Bible is completed, and for ten years or more has been circulated among the Indians. This spring we had an application for a thousand copies to send out among these Indians. Quite a number of languages have been enriched with portions of the word of God. I think in Canada and the United States there are about twenty languages that have received some portion of the Scriptures. Now, one phase of this conflict seems to me the conscientious conviction of some of the missionaries on the field that they must acquire the Indian language, and instruct in the Indian language as means of carrying out their work acceptably. I think Mr. Williamson has taken a position that will make him a martyr, if the Government suppresses the schools in which he is interested. This, it seems to me, should be avoided; it is desirable to have no conflict of that kind. It may be avoided by the modification of the order of the Indian Commissioner. Allusion has been made to the Constitution. I think that is a point well taken. My impression of it would be something like this: If the missionaries among the Dakotas desire to teach the boys under their care to read the Ten Commandments in their own language, they may. The Commissioners say if they do, they are not to be allowed on the reservation. Bishop Hare has an entire prayer-book complete in the Dakota language printed for use in his service. It is one of the parts of the service of the Episcopal Church. If there should be resistance made to the use of the Dakota language for those who are candidates for confirmation, how will they be able to answer questions in the Catechism? The ruling of the Commissioner is that Bishop Hare's teachers shall not instruct the Indians in their language on any occasion. The general principles in Christianity are, as we have already said, to bring the Gospel to men in the language in which they were born. That is illustrated by a remark of Secretary Treat. He said: "You may be sure that a man must be converted in the language in which he was born." The principal question is how are you going to get those things to bear on those 20,000 children whom you can't get into your schools, whom you can't isolate from their homes?

"If we must not teach in the vernacular, the right hand of the teacher is gone. Our board the last year has closed up day schools among the Dakotas. The Episcopalians have used the Dakota language to a considerable extent in their schools. As to the best course for us to pursue we are not fully determined; in most schools we can not comply; as the teachers are not competent; they will have to be closed. Now, as to the legal status of the case I would like more light. Has any government the right to forbid a parent to teach his child in the only language he knows? If one may, may not half a dozen employ the same means to teach them? These orders are in connection with others that no children are to be permitted to go away to contract or other school until the Government schools are full. They have heretofore been permitted to go from the Government schools to our Sabbath-schools. Hereafter the Government is to conduct the Sabbath-school for them. Is it not right to inquire what right parents have over their children, and also what is the relation of the churches?"

Rev. Dr. KENDALL. I said the other day at the conference in New York, I am not certain that we have any grievance in this case except that grievance of amity and good brotherhood, because in all our schools we insist on teaching the English. I do not believe that they are really intended to prevent entirely the use of the Indian tongues. I can't think so ill of the Department as that. I can't think that is intended; there is nothing that looks like it except this ruling about the use of interlinear books. It seems to me an outrageous thing that any man could do that who understands anything about district-school teaching. Now, I don't see why Mr. Riggs's teaching a class of young men, teaching them English, and nothing but English, why he may not say to a Dakota boy that word means so and so, whatever it is, in Dakota; he is teaching them English. Now, I see no objection to that. Does that rule forbid that? I do not believe it does. I am not at all certain but we shall find everything coming into shape after all. I don't believe that Mr. Atkins has so committed himself but that when we go to him with a committee on that subject he will say, "You have misunderstood me," and I think he will mean exactly what we mean. And hence I am very much in favor of that committee. I am very much outraged if I have misunderstood it; if they propose to stop a man, or a woman, or a missionary, or a teacher from teaching our language or any language they see fit anywhere in the territory of the United States. I do not believe our Government is going in for it. I do not know what the clerk may say or do, but I apprehend when we get down to it we shall find that we may teach just as these men want to teach, for I feel just as much as the brother that has spoken the outrage it would be not to read your Dakota Bible or your Dakota prayer-book; to say that your missionaries could not put the Bible into the Cherokee language, that you should not use the Cherokee language. I think we shall find when we put the difficulty before the Department that we will have permission to use it in some way or other. I can't think the ruling, so arbitrary, so wrong, so contrary to common sense (for these men have some common sense) as to place that interpretation upon it."

Rev. Mr. CLEVELAND, from Rosebud Agency. This whole matter has come up since I left the Indian field. I think I understand pretty well what the situation is. I have had more or less to do with the school work out there as well as the mission work, and I have seen a great deal of the Government schools as well as mission schools. I believe the Commissioner of Indian Affairs is wholly right in making all possible effort to secure in all schools throughout the Indian country the instruction of the children in the English language. I can not for one moment believe that he intends to forbid the use of the Indian language for that purpose. It seems to me truly without sense for a man to propose that schools shall be carried on to teach the Indian children to speak another language, unless we are permitted to teach him through the medium of his own language. I can't see how the thing is possible, and therefore I don't think that is the intention of the Department. The Government teaches children through the medium of the Indian language; neither can we do anything unless we are permitted to do so through their mother tongue. I have seen schools carried on where the teachers had no knowledge whatever of the Indian language, and the children were taught to read and write in English and no use whatever was made of the Indian language, and I am free to say that I consider any school so conducted as an absolute failure; it is simply pouring water on the sand. I have seen children who could read fluently in English who had no knowledge of what they were reading. Take a Greek book or Latin book and you can learn to read the text quite fluently and yet you may have no knowledge of the language itself. I do not think, as I understand it, that we have any right to complain of that order, unless of what Mr. Upshaw is said to introduce into his letter, which seemed to me a modification of the original order, and perhaps it was a slip on his part. If it is true that the Indian language can not be used in the schools at all, then this conference has a right, it becomes a duty, to protest most emphatically against such an order. I do not believe that the Government of the United States has any right to promulgate such an order, and I don't believe that the people of the United States have any sympathy whatsoever with such a move.

General WHITTLESEY. I think it has already been shown, in an extract from the paper which has been read, that the orders have been misunderstood and misrepresented in the public press. From the same paper read this morning that has the sanction of the Commissioner I read a portion myself: "The question of the effect of the policy of the United States upon any missionary body has never been considered. The reasons for desiring the Indians taught in the English language are so self-evident and apparent that it was supposed every friend of Indian education would gladly co-operate with the Government in the good work. The preaching of the gospel to all the Indians in the vernacular is not prohibited. All that the Indian Office expects done is that in the schools established for teaching the rising generation the language of the republic of which they are to become citizens shall be taught, in order that they may be able to understand the laws which are to govern them and have intelligent intercourse with their fellow-citizens, and valuable time shall not be wasted in learning a useless language which has no literature and no tradition." At the same time I received that paper I also received a letter from the Indian Office, dated September 24th. It is not written by the Commissioner; it is a personal letter to me, and perhaps I should not be justified in giving the name of the writer. The letter says: "I showed your letter to the Commissioner, and he suggests my mailing a copy of the Carlisle Morning Star, because it contains the orders themselves as well as some explanations." "The order does not prohibit preaching in the Indian dialect or the teaching of adults in their own language, nor the use of the Bible printed in the native language," so that the alarm of the Bible Society is needless; their Bibles may go forth just as before. "One agent has informed the office that he interprets the order to refer to children of school age between six and sixteen, and this construction has been accepted by the Commissioner. That may be considered as final." Now, our older missionary societies, the American Board and the Presbyterian Foreign Board, which has inherited the traditions of the American Board, made a great mistake when they began mission work among the Indians—a mistake which was inevitable in their situation. They treated Indians as foreign nations. The Government had treated the Indians as foreign nations, and had been making treaties with them all along, and it was perfectly natural that the missionary societies should follow in the same line. We all now fully understand that the Government made a great mistake in having made these treaties with the Indians. Indian civilization would have been advanced a half a century if not a century further than it is if no treaties had been made with them, but we had regarded the Indians as a part of the population of the country, being inhabitants with ourselves; they would not have been driven from Pennsylvania, from Massachusetts, and from New York as they have been to the far West. But it was perfectly natural that we should follow in the same line and go to work among the Indians as foreign nations, just as we went to work in India, China, and Japan. We established foreign missions in Wisconsin and foreign missions

in the State of New York; a great mistake was made in my judgment. If we had called them domestic missions, and regarded the Indians as American people from the beginning, and treated them as such, how much more rapidly this work would have gone forward. About thirteen years ago, in company with Hon. E. P. Smith, who was then Commissioner of Indian Affairs, I went to visit the Indians in the State of New York. On the Allegheny and Cattaraugus Reservations we made a pretty thorough investigation of their condition. On Sunday we attended church on the Cattaraugus Reservation, where the venerable Mr. Wight was then missionary, and I was called upon to preach to the people. I got up and began to preach, but before I had spoken one sentence an interpreter sprung up and repeated it in the Indian language, and so I had to go on all the way through. After sixty years of missionary work among the Indians on that reservation, I could not preach to them in the English language right in the middle of the State of New York. I said to myself that is a shame. These Indians ought to be English-speaking Indians to-day. The Seneca language should be a dead language to-day, just as much as the language in which the Eliot Bible was printed has become a dead language. There should not be a tribe of Indians that had to be addressed in the native tongue after sixty years of missionary work. Judge Draper told us the other day that the majority still speak their own dialect and hold to their traditions and superstitions in the State of New York. Now, what is the meaning of all that? It is that we have been on the wrong track all this time. We have been teaching the Indian race Indian. We have been putting up the fence stronger and stronger between the Indian and the white man. We have heard it said in this room that we do not want to raise any more Indians; we shall keep it up as long as we keep teaching them their own language. It has been said we want to break down the fence between the Indian and the white man, and we are trying to do so by the severalty bill. But we are building up this fence all the time we are teaching the Indian language; so I say that it is time for us to stop this and take another course. Nobody has a grievance in regard to this order except the Congregational Missionary Association, that has inherited the work of the old American Board and the Presbyterian Foreign Board. All the other missionary societies are carrying on their work in English entirely, except the preaching of the gospel. All the schools are using English in the Indian Territory. All these civilized nations have abolished Indian books from their schools entirely; they have only English books. They have found that the way to educate and civilize is to teach them English, so we shall find it all over the country. The quicker we can make the men capable of intercourse with their fellow-men, and able to stand up as men among men in the territories in which they live, the faster they are advanced towards civilization.

Remarks. This letter that General Fiske read don't touch Commissioner Upshaw's dictum. There is no intimation that it is to be withdrawn, and that stands as the authority of the department.

Answer. If you take a boy into your school and educate him in English up to sixteen years of age, then you can put him into your higher schools and train him for a teacher or a preacher. In regard to the scope of the order, while I approve the action of the department as a whole, I would not go so far at once. I would say that a mission school that is supported entirely by private contributions should be allowed to go on its own way, for the present. But I would urge the employment of teachers who can teach English as soon as possible.

Dr. Abbott requests that the paragraph from the Christian Union should be read.

General WHITTLESEY. The paragraph, which correctly stated the position, is as follows: "But now all at once the Government, with an experience of its own of less than four years, has come into direct opposition with these long-experienced Christian teachers, and has ordered their well-tried methods to be discontinued and its own to be substituted, that all schools taught by native teachers in the Dakota language shall be closed, that all our stations where converted native teachers are teaching in the only language which they can speak or their people understand shall cease to exist, till the English, and the English entirely, shall come into common use. The orders from Washington forbid instruction in the schools in the Indian language on Indian reservations, whether Government or mission schools, and no mission school, though wholly supported by the churches, will be allowed upon the reservation that does not comply with these regulations, and agents are advised that this rule must be strictly adhered to."

Rev. Dr. BEARD. In the first place, this decree of the Indian Bureau closes up all our out-stations where the teaching is done by the native teachers. We have several out-stations where the teacher instructs in the only language that he has, and that is the vernacular. This rule shuts off all these out-stations, and I understand from General Whittlesey that that is correct. Then, with respect to the teaching of theology, our theological school, for instance, at Santee, is informed that there must be no teaching of any kind there in the vernacular. They teach theology in the vernacular, and they can't teach it in any other way, to fit these men to go and preach as missionaries to

their people. They are shut off by this from teaching theology; the people have not sufficient command of the English language and can't get sufficient command to learn theology and teach correctly to their people; and in the next place, with reference to the progress which has been made and the advancement which has been made as regards methods, I am free to say that there are no schools among the Indians on the reservation that will compare in excellence and ability and attainments with the schools at Santee and the school under the direction of Mr. Williamson, where these methods have been pursued from the beginning, and where they have made the very greatest attainments, and where there is the most help for the Indian.

The following committee on this question of language was appointed: Dr. Ellinwood, Bishop Huntington, Dr. Strieby, General Armstrong, Mrs. Goddard, Miss Kate Foote, Miss Laura Sunderland.

Mr. BARSTOW. I dislike very much to disagree with my excellent friend, Dr. Strieby, and his associates, and yet I beg to state very briefly some very painful experiences I had in some of these missions to which reference has been made. On my first visit to Santee I was there on the Sabbath with Dr. Riggs. I was glad when he said to me, "Let us go to the house of the Lord," and I went and heard Father Riggs preach in the morning in the Indian language, and I was not greatly edified. There were as many American listeners as Indian.

I will state that I found in the school that only the Indian language was taught. It was testified that they taught Indian in order to teach English.

Mr. SHELTON. I would say that if a student in Santee from half past 7 in the morning till half past 8 in the evening speaks in the Dakota language he is punished; it is not allowed in any school except half an hour after rising, before breakfast, and a half hour before retiring in the evening. The Interlinear Reader, published by order of the Indian Department, has been used in Santee. The order of the Indian Department was the first intimation they had saying their contracts would be suspended if we continued to use them.

Mr. AUSTIN ABBOTT. This discussion has struck me as pointing to the weak point, if there be a weak point, in these orders in making no distinction between Government schools, on the one hand, and private schools, maintained by private men, on the other. I sympathize very strongly with all that has been said in favor of instruction in the English language and the object to which these rules are directed, but I also have an equal sympathy with liberty. These reservations now have to be gradually thrown open. The question will come as to the control that is still to be exercised and the measures still to be imposed. Those processes will be slow, and now this question connects itself with a larger one, undoubtedly the Government should regulate its own schools and impose conditions on these schools.

If it sees fit to prohibit any instruction in the vernacular in its own schools, perhaps that may be a question we ought not to interfere with; but the question whether it shall prohibit such instruction by private enterprise is another thing. The point is that these private schools are wasting valuable time; that can be safely left to the private individuals to determine. If it should be the result that private schools are left free to pursue their own method, I think that we may trust to Christian rivalry to use good methods to solve that question in a reasonable time.

The CHAIRMAN. We have so trespassed upon the time belonging to the discussion of woman's work among the Indians that I suggest that we have a session from 3 to 5 this afternoon, and that the first hour be thrown open for any statement that any member of the conference would like to make.

Mr. ABBOTT, chairman of the business committee. This evening will be devoted to the discussion of the results of the Dawes bill, to be opened by President Magill, of Swarthmore College, followed by Senator Dawes.

SECOND DAY—AFTERNOON SESSION.

Mr. Smiley read extracts from letters he had received from prominent friends of the Indians who were invited to the conference, but were unable to attend. Letters were also read from Commissioner Atkins and General Miles.

The CHAIRMAN. We will take up the special order of the morning on the skirmish line "Woman's work among the Indians."

At the call of the Chair, Mrs. A. S. Quinton, president of the Women's National Indian Association, spoke to the question, "What can women do in Indians' behalf?" by giving a résumé of the work of that society for the year. She said: "The work has taken deep root in the hearts of the officers and members, and their purpose to pursue it persistently has strengthened, while the association has grown geographically and numerically during the year. It has also been incorporated, its charter bearing date of February 26, 1887, and there have been a hundred or more branches organized since the

beginning. The Massachusetts auxiliary has eighteen or twenty branches, and has had a year of very earnest work of various kinds, and has supported two missionaries in California. The Connecticut auxiliary has secured new branches, has done efficient work for the general cause, and has furnished the entire equipment and two salaries for a new mission in Idaho, while another, the Eastern New York auxiliary, furnishes a salary and cottage probably for a new Dakota mission.

"The Southern tour of the president in April and May gained new branches in Virginia, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, and West Virginia, all these being officered by ladies of well-known ability and position, who have begun work with much interest. The work of the association through the public press has been done for the year in eight hundred periodicals; four hundred meetings have been held, forty-nine hundred of its pamphlets and leaflets have been circulated, and sixty-five petitions have been sent to Congress, besides much other similar work. The Indian home-building department will be reported by its able chairman, Mrs. Kinney, of Connecticut. Much co-operation has been given by officers and members to other Indian organizations, as the Boston Citizenship Committee, the Indian Rights Association, and others.

"The missionary work, like that of Indian home-building, two comparatively new departments of work among Indians, has grown in depth and interest, its last report stating that five missions had resulted in the two and a half years to November, 1886, and since then others, making, with two about to be opened, nine in all, have been directly or indirectly secured in fields otherwise wholly unsupplied, the preference being to aid existing missionary societies to undertake these destitute stations and to resign all such missions to the care and control of these societies as soon as the latter are able and willing to take them.

"A cottage for missionary headquarters at Round Valley, Cal., and another at Rosebud Agency, Dak., have been built by the association during the year. The new missions at the latter point and at Fort Hall, Idaho, are opening with much promise, and such work or similar work for Christian civilization and industry should be at once undertaken on all reservations where lands in severalty are being divided. This pioneer work is many-sided, giving special attention to industrial, sanitary, and domestic needs, while Christian instruction is made the basis, center, and crown of all work attempted. A medical mission, it is to be hoped, will soon be opened for that tribe now foremost in some respects, having already lands in severalty, the Omahas of Nebraska, of whose progress Chaplain Frisell brings cheering accounts, having just visited them.

"This hasty sketch has shown that helpful work can be done by earnest women in the press, in leaflets, by petitions to government, by personal influence in many ways, by industrial, domestic, and Christian instruction in Indian homes, and by the collection of funds for the work now so greatly needed to accompany and follow the distribution of lands in severalty. 'There is lovely fighting all along the lines' was a famous saying of the war, and so in this work for Indians any woman may find enough to do, and on that line of effort to which she is best suited, and the work of all kinds has most pressing needs. The women of all the States should be aroused; every association should extend its organizing work: the women of California should be summoned to the help of the mission Indians, and the women of other States to that of the tribes within their own borders, till the thirty-eight States shall all have a just share in the civilization and Christianization of our native tribes. As General Armstrong said in his battle cry of faith last evening, 'Let us do something. We are made for this, and even to do the impossible; and what is needed can be done.'"

Mrs. HILES, of Milwaukee. Mr. President, since having heard Mrs. Quinton, I have less to say than I thought I had. On one or two points I have differed a little from the work that is being done by the Women's Association, but since I heard her I find that I was mistaken. My idea was that each State perhaps might work in its own way and still be tributary to the central organization. I derived my idea from something that occurred here a year ago. I had a little money that I could use for this work; I knew that I had given to the Indian work all that I could. Last year I asked the permission to build a cottage through the Connecticut organization, furnishing the money to build the cottage but have the mortgage made out in my name, so that the money might come back to me, not knowing whether I could afford this year to turn that money into the Indian work. I was told I could not be allowed to do that. That was perfectly right. I believe in law and system, but I thought the work of this organization might be greatly enlarged if some such work as this could be done. I tried last year to get a working branch in Wisconsin, but I think it would be impossible to establish a branch there. I think State branches might be tributary to the central organization, and yet take up a distinctive feature of work and not confine itself to one; branch out and take up any of the work which it thinks it could do to the best advantage, and carry it on under the auspices of the association. Now I suppose the subject to be taken up is, What women can do in this work. I think it would be better to tell what they can not do. I do not believe there is anything that a woman can't do if she undertakes to do it.

In regard to the necessity of carrying on mission work among the Indians: A few years ago, under very depressing circumstances, a young girl fell into my hands to be taken care of. She was very ill. The first thing I had to do for her was to get some place where she could have care. The only thing I succeeded in doing was to find her a place with a washerwoman who went out by the day to wash. I engaged her to take care of this girl and visited her myself every day all through the very cold Wisconsin weather. Every night I folded my hands reverently, thankful that I had been permitted to do that little piece of work for the Master. Every day as I visited her I saw seated by the stove a woman, and I noticed her continual and perpetual cheerfulness. I asked her one day if she was homeless, and she said, "Yes." Had she any friends? "No." Any means? "No." She said: "I was in the Home for Friendless last year, but this woman was washing there and saw me and invited me to become her guest this year." I said: "You seem to be very happy for a woman who is liable to be thrown out of a home any moment—no friends, no money." "Why should I not be?" she said; "the Lord has taken care of me so far, and do you suppose that I could ever have a doubt that during the remainder of my existence He is going to take care of me?" I went home that night and folded my hands more devoutly than the Master had taught me that lesson. Do you suppose after that that house seemed small to me, and that woman old and decrepit? She has seemed beautiful to me since that day, and that house is palatial in its dimensions, and that woman is in the kingdom of Christ. So I would like to see this good work carried into all this Indian country. We know how they wind up their little threads of Christianity which is brought to them, and if we go to them and carry our religion we shall see whether the blessings be to them or to us; we go there to carry the blessings to them, but the light itself shall shine upon these hill-tops, the same light that was lighted in that back street in Milwaukee because I had sought to carry a blessing to that girl.

Mrs. Kinney, of Connecticut, being called upon to report for the home building department of the Woman's Indian Association, briefly outlined the work that had been accomplished since the last conference.

The completion of two cottages on the Omaha Reservation was reported at that time. Since then fifteen applications for assistance have been received from various quarters, and three have been granted.

One man asked assistance, not, as he confessed, for his own sake, for his life had been hard, very hard; he was weary of the struggle, and utterly discouraged; it would make but little difference what became of himself and wife; but for the sake of his boys—two of them at Carlisle—he desired a small loan, so that when his boys returned they might come back to a comfortable home.

She alluded to the case of a man who first applied for a loan, and afterwards declined to take it. This man was one of the most prominent men in the tribe. He earnestly desired a comfortable home. His record was good. All testimony in regard to him was satisfactory. The application was granted. Then began the struggle with himself, which finally culminated in a virtual declination of the proffered loan. He said he was a middle-aged man; his wife was feeble; they were without children; if he should die before his debt had been paid, he could not see how the committee would ever get back the money expended on his house; and on the whole he preferred to go without the house rather than to die in debt for it.

A remarkable instance was given of the influence that a decent home may have on the life-long habits of an Indian woman. This woman was naturally lazy, shiftless, untidy, and disorderly. Her husband, somewhat more fastidious, wished her to be neat and cleanly; to live and dress more like white people, and to make "white woman's bread." To all these she seriously objected. She did not like white people, nor their ways, and she would have none of them. It finally occurred to this man to enlarge his house, to add on a kitchen, to buy a new stove, and then to watch for the effect. So the application came, was granted, and the work was done. Now for the result. For a time the woman seemed perplexed by this unusual magnificence, and scarcely knew how to regard the new condition of things. But the right influence had reached her at last. She soon began to feel disturbed because of grease spots on the new pine floor, and a scrubbing-brush was brought into requisition. Then, of course, she began to notice the difference between the clean floor and her own face, hands, and clothing. The scrubbing-brush was again called for and worked wonders along those lines. By degrees she has lost many of her slovenly ways, and at last accounts she was learning to make "white woman's bread." Here, then, is an instance of one Indian woman who has been civilized through the medium of a pine floor and a scrubbing-brush.

A loan of \$450 has been made to the Rev. Amos Ross, a native Sioux preacher, in Dakota, and he will probably be able to occupy his new house before cold weather sets in.

The emergency fund has given much-needed assistance in small ways to deserving Indians. Five or ten dollars will go a great way towards supplying small needs. One man

has been helped to purchase a cow; another a saddle, to make it possible for him to serve on the native police force, where he could earn \$20 a month ("earn \$20 and receive \$8"). Women have been given small sums with which to buy crockery, cooking utensils, and make articles of clothing. A sewing-machine was purchased for a returned Carlisle school girl, which she was to pay for in work for other Indians. Considerable assistance has been given Indians of Segar Colony, in the Indian Territory. So the good work goes on. The experiment of helping these people to help themselves has started under most favorable circumstances, and good results can already be traced directly to it. A missionary among the Omahas writes: "The little houses that have been built are a credit to all concerned in them, and their influence in the tribe is invaluable."

Four of the men who have had loans from the committee have arranged to pay off their debts. These men are Noah LaFlesche, Philip Stabler, and Me-wa-da-we, of the Omaha tribe, and the Rev. Amos Ross, of Dakota.

Mrs. BARROWS, of Boston. I am very glad to be able to corroborate what was just spoken about those little Omaha cottages. At a recent meeting in Omaha I met Miss Fletcher, and she told me a great deal about the work that is being done there, her own work in allotting the lands three or four years ago, and she has also told me about the cottages, and the great help, not only to different individual men, but to all of the people there, who have come there through the associations in the East furnishing this money. Miss Fletcher is at the Winnebago Agency, and had hoped to be able to attend this conference.

Miss DEWEY, of Boston. I think Mrs. Quinton has already mentioned a part of our work in Massachusetts. Our motto is "Rather deeds than words," and I have not as many interesting details to give as we have heard from the Connecticut president. We feel very earnestly in Massachusetts that the duty lying upon every American is to repair the past wrongs of our race toward the Indians, and to do everything in our power to better their condition and their character. These two must be done together. It seems to me there is no use trying to give them better conditions of life unless we improve their character and give them education. Give them churches and the arts of life as we understand them, and these two blessings must go hand in hand. We have endeavored to arouse Massachusetts all over. We have sixteen branches besides the two independent societies that exist in Massachusetts. In Worcester and in Newton these societies are all interested. They desire to know when and in what direction to work in the pursuance of this double work which we feel to be ours. We have this year given a thousand dollars for legal help for the Indians through the citizenship committee of Boston, and we hope before a year is out to complete another thousand to send missionaries and teachers out West. We do not yet know how that will succeed. May I ask some information concerning returned graduates from the higher Indian schools? Why should all go back to the Indian country? Why not, like other educated persons who are trained to work of any kind, go forth into the country here and seek work and make themselves homes? We are told that the best idea, doubtless, would be for them to go home as the best sort of missionaries to their own people, but we find that it does not work well. Is there any reason why these students should not go abroad into this country?

Mrs. W. WINSLOW CHANNELL, of Albany, general secretary of the Eastern New York Indian Association. Mrs. Quinton has told you of the work of our association, but she failed to say that we have placed at the disposal of the home building committee \$500 to be used in the building of a home for one of General Armstrong's returned pupils, or whenever Mrs. Kinney may, in her own words, have found a "good Injun." We have also the same amount to be used for educational purposes. If you will refer to what Dr. Ellinwood suggested last night as a line of work highly desirable and sure to be successful, you will know exactly what we have been doing, with unvarying success. I was surprised to learn that it was not understood that we had been fighting it out on that line, not only "all summer," but for eight long years.

There is one other thing that has presented itself forcibly to me, and that is the different standpoints from which we view the landmark. Nearly all the men have addressed us despondently, showing us the unredressed wrongs with no apparent hopefulness in the near future; even when a way has been suggested, the most hopeless answer has been given, "It is a good idea, but it can't be done." Now, not a woman of all of us has told you or will tell you of anything that can't be done. One reason, perhaps, is that there is in our vocabulary no such word as fail. You do not begin to understand what we have done. There is so much to read between the lines, commencing at a time when public opinion was unanimous that the Indian was beyond the pale of civilization and Christianization, we have gone on steadily working to form a sentiment in direct opposition to this, and although it was awfully uphill work for a time, we have succeeded, as you will notice by Mrs. Quinton's report, so that when, a few years later, the men took up the work they found the way paved and the iron heated awaiting their blow.

I confess myself shocked at the hopeless way in which Bishop Huntington and Judge

Draper look at the Indian question in my own State, but I am not so eager to see a cloudless sky that I fail to notice the rift in the clouds; and if Bishop Huntington will follow a noteworthy precedent, and will ask a woman or women to help in the work for a "people scattered and dispersed, with laws diverse from ours," he will find, I sincerely hope, that we "have come to the kingdom for such a time as this." And when I next meet you, I hope to be able, in some little way, to prove to you that when a woman will, *she will*, you may depend on it.

Mrs. OWEN, of Michigan. Speaking of the state of affairs among Indians in our own State, I mentioned the circumstances of one Indian whose case had called for our sympathy and assistance. It was met by a very generous proposal from one of the very generous people that are here. As you understand, there was a question raised as to the security of this Indian; possession of the land to which he was entitled. Mr. Shepard proposed that in case it should be found that a lawsuit would be beneficial in this case, with a reasonable prospect of securing the title of this land to the Indian, he would be responsible for all necessary and reasonable expenses, and by his direction, and that of your most charitable chairman, the matter was placed in my hands with a request to find legal counsel in the matter. We have been working at the matter in our association ever since, and it may be a rather long story to tell you, but the result was it was deemed advisable not to undertake a lawsuit, not because there was no prospect of its success, but the circumstances are these: After consulting lawyers in Detroit and in the vicinity where the Indian lived, and where the land was located, and talking with reliable business men in that locality, it was decided that these claims, which were placed upon the Indian's lands, were by firms who make a business of getting fictitious claims upon land which were so palpably fraudulent, and they were so extensive and universal, it was not thought worth while to make a test case of this. This firm has succeeded in having filed claims upon all the lands extending for nearly twenty miles around this bay on the shore, by pretended purchase from the heirs, but there was unmistakable evidence that this pretended heir was no heir at all. The only advantage which Mr. Smith and Mr. Duell can see for them is that sometimes they induce strangers to buy quit-claims of them. Mr. Snyder told me it was not worth while to go to the expense of testing this claim, it would simply give the Indian great annoyance. Blackbird has suffered already a great deal of anxiety and care about this matter. He is now seventy years old, and has been writing a book which has so much of interest and is of so much value that our society have been trying to get it before the public. Mr. Shepard most generously and kindly transferred his money from the object of carrying on this lawsuit to writing and publishing this book, which is now partly in press and will soon be out. So I can report a very happy and satisfactory issue of affairs among our Michigan Indians. I wish here to express in behalf of the Indians of Michigan our great gratitude to our friends, and especially to the one who so particularly came to our help and assistance.

General ARMSTRONG. The point which I wish to bring up is one that is on the programme in regard to what is the best thing to make steadfast those Indians who are educated at their homes. I think that the original statement referred to those who had come from our Eastern schools, but I think it ought to refer to all Indians from any school and all Indians who have not been at school at all, all Indians who are disposed to help themselves, and there are a great many out there, and none are more deserving than those who have no chance, but in the dim light that has been given them have been doing their best. There is no Government provision for them except the general provision, such as carts, utensils, sets of harness, and horses by special appropriation. There is a good deal done by the Government, but whatever is done needs to be supplemented in order to make it complete. Such illustrations as have been spoken of are made possible only by such supplementary aid. I think those Omahas receive almost nothing from the Government (nothing at all). Out of all who go to our schools, Eastern or Western, there naturally are some deserving of a special chance, and in our Eastern schools we are in a position to give them that chance. It would be well to send such to our schools for a year or so that we can know them. I desire to give such opportunities to any Indian who is thought to be deserving, those who are striving for a special education. It seems to me that a provision should be made by the Government for the special education of some of these Indians—about one in fifty—so that they can be doctors for the people. There are none who can do more good than the physicians who go among the Indians. One of the Indians who came to the school has been teaching very successfully in a large Indian school at Shawneetown. He has done exceedingly well there. He married the sister of a Quaker preacher, and they are living in a very excellent and worthy way. As a teacher he is next to the principal, but the principal is a man who has no religious sympathy, and he feels that he can not do his best there, and wants very much to take up a course of medical studies. Whether he shall get help and take a course of medical studies is doubtful. He is not so young as the rest of them, but is a worthy man. These are illustrative cases of advanced education for the Indian. There

are not many of them, but I think we should push what we have. In regard to those who go back there is less suffering on the part of the minority, and there is large success and large hopefulness. When the Indians go back from Hampton we implant the idea of duty to their people as a leverage and stimulus to their lives. I sympathize wholly with the idea of Indians remaining here if they choose to do so. If they choose to stay I encourage it. I think it is a sign of pluck that is admirable when an Indian turns his back on the reservation life as something that is not so satisfactory as something else. I am not in the least opposed to their getting on that way. As their educators we ought to encourage that which is apt to make them most useful and build them up and make them strong.

Senator DAWES. The Government of the United States three years ago made an appropriation of \$50,000 for the purpose of placing Indian children in families, and they found it utterly impossible to take raw Indian girls, who did not know a word of English, and put them among families who should obligate themselves to keep such girls until they were twenty-one years of age. They could not find any people in the States who were willing to do it.

Question. Is it possible to get the parents to give up their children for such purposes?

General ARMSTRONG. There is a very strong filial feeling on the part of the children. They write to their parents quite as much as white children. One of our helpers is out there now, but he does not coax the Indians to come back East with him, but he just lets them know he is there. A year ago when he brought a large party he was unable to bring half of those that applied. The feeling toward their parents is strong and the religious feeling is strong, but I am glad to tell of the headway that has been made. There is a great difference between to-day and ten years ago, when we had to coax; now we get pupils for our school easily of those who want to come. There is a great enthusiasm at Standing Rock to come to our schools. We have had better success there than at any other place. We could probably get one or two hundred now, but the rules of the Department are so strict as to prevent their coming; but the feeling of the Indian is strong, and we shall keep full in spite of opposition.

Question. In taking these children away and putting them out for adoption don't you think it would effectually hinder the work yourself, Captain Pratt, and others are doing?

Answer. It can't do it, because we would never do it without it was on the voluntary principle. When the Indians first came to us they were homesick, but they become more and more content, and are constantly writing letters home to their friends, and they are educating their parents, writing advice, telling them to go to work. You have no idea of the good work done by these Indian children writing to their parents.

Professor PAINTER. When I was at San Jacinto last summer I came in contact with a couple of boys attending a school there—very bright and interesting boys. Mrs. Fowler, their former teacher, spoke of the intense desire of those boys that they might be allowed to go East to be educated. She had done what she could for them. None of these Indians have ever been East in any of our schools, and nothing has been done for them in this direction. She was exceedingly desirous that these two boys might come East, that some arrangements might be made by which they could be brought. The Government will not bring Indians, I believe, from the West, so that we can not expect to get transportation free from the Government; but if General Armstrong would consent to take these two Indians, and some friend here will agree to see that they have the transportation, I think it would be well to make an experiment with at least these two mission Indians. I have a little note here from one of those Indians. His handwriting and his spelling all indicate that he has some training, and these two brothers are willing to come on.

Mr. BOYD, of the Presbyterian Board of Home Missions. Mr. President, the question about what woman can do, can probably be answered best in my mind by what women have done. Knowing somewhat of the work which the women have done in the Presbyterian Church for the Indians, I am glad to speak a few words in their behalf, as there is no one here of their own number to speak for them. In the first place they have accomplished all that they have done by a most thorough and satisfactory organization. They are organized on church lines, the general assembly of our Presbyterian Church recommending to them such organization. I think in 1875 or 1876 the synods of our church were recommended to appoint committees of ladies who should see to the working of home missions and report their work. These committees were appointed. At the convention held in Pittsburgh in 1878 the general assembly recommended a more efficient organization with a central head. On the 12th of December, 1878, at the Bible House in New York, a central organization was effected and officers chosen. Such was their beginning. The first year only \$3,000 were collected. From then until the present time the work has gone on, until now in almost every church there are organizations. I don't know how many auxiliaries they have, but they must be numbered by

the thousands. Their collections last year for the various causes amounted to \$191,000, and the reason they have done so much is because of the perfect organization backed by their ecclesiastical relations, for they report to the presbytery, they report to the synod, and they report to the central organization, the executive branch to the general assembly itself, and get its approval. This was not accomplished without work. The most effective work has been done through that organization by that blessed woman, Mrs. T. E. Haines, who, by her consecration, gave her life and has gone to her Master for her reward. I can only tell you in general of what they have accomplished and what they are doing. For instance, they began with the Indian Territory among the Cherokees. We have six schools there now, one at Tahlequah, the capital. Among the Cherokees we have eleven teachers, among the Creeks we have four schools, all boarding-schools; some of the others are day-schools. Among the Choctaws we have four schools, with eleven teachers. That is the work in the Indian Territory. In New Mexico, doubtless most of you know about our work there, the central school being at Albuquerque. In Dakota we have one school with nine teachers; in Arizona two schools; in Alaska I believe our board is about the only one that has done any work; we have twenty-five schools and eighty-four teachers.

SECOND DAY—EVENING SESSION.

DEVOTED TO THE DISCUSSION OF THE DAWES BILL.

The CHAIRMAN. We are greatly disappointed in the absence of Mr. Herbert Welsh, who was hoping to be here, but has been detained at home by the illness of his wife, who has been an invalid for many months. I suppose we would all agree that there is no one man in this country that has followed with more unselfish devotion the cause of the Indian than this brother, Herbert Welsh. [Applause.] Let us remember him in his affliction.

The committee on the government order reported; also Mrs. Quinton's committee on education reported.

President MAGILL, of Swarthmore College. During the past winter, while attending some of the interesting sessions of the Indian Commissioners at Washington, on the eve of the passing of that bill in which this conference was so much interested last year—the Dawes land-in-severalty bill—I listened with great satisfaction to the reports of the large sums of money expended in the Indian cause during the previous year by the various religious denominations. Well knowing that the sums thus expended by these bodies might be taken as a fair index of the amount of effectual work done, I was greatly encouraged in listening to these reports. I was at that time deeply impressed with the conviction that, for the realization of all our highest hopes for the Indian, for his education and training, for his introduction as an equal among a civilized people, and for his preparation for the high and responsible duties of American citizenship, we must look largely, if not chiefly, to the religious organizations of our country. For this work the Dawes bill, then under consideration, would most effectually open the way. That bill has now been passed, and has become a law of the land; and it has been partially put into operation in several tribes. As its honored author so distinctly told us last year, it does not of itself do the great work that is needed to be done for the Indian. It does not essentially change his character. But it is surely the most important key to the whole situation that has ever been presented in the history of our legislation for this oppressed and outraged people. Indeed, our legislation upon this subject, beginning with our treaties with them as independent nations within a nation, and continued by repeated violation of these treaties when it suited our purposes, can hardly be characterized as other than a series of blunders and crimes from beginning to end. In the passage of the Dawes bill light has at last dawned, and the ends sought, justice to the individual Indian, and his elevation to the rights of an American citizen, are likely to be secured. By its wise and carefully drawn provisions it presents a method by which the Government can deal directly with the Indian as an individual, and not merely as a member of a tribe. And by it the solution is honorably reached of the gradual but sure disintegration of the reservation system and the final extinction of the tribal relations. When this is accomplished, and they become citizens of the United States, settled upon homes of their own, and amenable in all respects to the same laws, and sharing equal protection with other citizens, the Indian problem, as a distinct question, will be taken out of the hands of the Government. Surely, after all that they have suffered from this special legislation in their behalf, every true friend of the Indian would say, "This is a consummation devoutly to be wished."

But after this is done, and during its progress, there is another and even greater work which must continually be going on. This other work is no less than the proper educa-

tion, training, and full development of the Indian race, for the great change from a savage, semi-savage, or barbarous, to a truly civilized people. No such change can ever come except by patient training and in the course of some generations.

The great question which confronts us to-day is, therefore, "How shall this work be most effectually performed?" This is clearly the problem to which we, of this Mohonk conference, should now address ourselves.

This long and patient labor for the elevation of a race, to be effectual, must devolve upon earnest consecrated men and women, who gladly devote their lives to it, and whose high qualification for this service depends upon no mere Government appointment. In other words, the religious organizations of the country must continue the noble work which they have so well begun, and upon them the chief burden must rest. It will be worse than vain for the Government to attempt it without their constant co-operation, and their most efficient aid. A merely secular education, a training of the intellect alone, will not accomplish it. You may swell every expense, you may furnish the best equipped boarding and manual training schools, you may obliterate the Indian vernacular, and substitute for it, in the rising generation of Indians, the most elegant and grammatical English speech, you may teach them agriculture, and all the mechanic arts; your attempts will be forever vain, and worse than vain, unless their moral and spiritual natures are trained to keep pace with the intellectual. This is true of the education of any people, and applies with especial force to the present condition of the Indian race. No truth is more trite than that a purely intellectual education can only make the recipient a more efficient agent for evil. But because moral and religious teaching should be combined with the intellectual, is it necessary that this work shall all be done without the powerful aid and co-operation of the Government? This is the one question which I deem to be vital, and toward which I would direct your serious attention. Let me say then, distinctly, that while popular education in our country maintains its present status, all of the most important work for the education and elevation of the Indian race must be done by the religious organizations directly and substantially, without the aid of the Government. All that we can ask of it, at present, is not to be a hinderance, while it can not become a help.

The rivalry between opposing religious sects, and the fear that some one of them should secure too great a preponderance, has induced legislators to frame laws and constitutions which have brought about an almost absolute divorce between religious and secular instruction. In my own State of Pennsylvania within the past twenty years important changes have been introduced into our constitution, emphasizing more than ever before this most unwise separation. As a result of this fear, we have been fostering a great public system of education of the intellect alone, may I not almost say a Godless system, of which the generations to come, unless very important modifications are introduced, are sure to reap the bitter fruit.

How can such a system (of the education of the intellect only) be applied, with any hope of success, to the proper education and civilization of the Indian race? What so manifestly falls short in the case of our own children can not fail to work even more disastrously when applied to a people whom we would raise from a condition of barbarism, and make of them intelligent and responsible American citizens. But must we depend for this great work wholly upon the munificence of private individuals and the unselfish and devoted labors of Christian men and women within the various religious organizations, and do entirely without the powerful aid of the Government? This would seem to be the only conclusion, and would be the only conclusion which we could reach were the present order of things in the educational field unchangeable. But I have no belief that such is the case. A change would, indeed, be hopeless were it not true that in the various religious denominations a more broad and liberal and truly catholic spirit is beginning to prevail. Men's feelings and sympathies are less and less confined within the narrow bounds of their own religious sect. They are learning more and more that the truest loyalty to their own sect is wholly consistent with the largest liberality and tolerance for every other. That men must honestly differ in their particular forms of religious belief, and that others are as much in the right and as much entitled to recognition and respect in their belief as we are ourselves in ours, is fast becoming the universally received opinion of the Christian world. It is not about the grand essentials of religious belief, those things which have the most direct practical bearing upon the duties of every day, that men have most widely differed in the past. The most bitter and acrimonious controversies have usually arisen upon purely speculative and theoretical points, which, when settled, have had but little or no practical bearing upon life and conduct. The fatherhood of God, and the brotherhood of the whole human family, and our duties toward God and each other, naturally springing from these relations—what fruitful themes are these for the most profitable instruction, and of such a character that all religious sects can heartily unite in them. The sad effects of the neglect of such instruction in our public schools are becoming so manifest upon every hand, as

we study the great problem of public education, that I do not despair of a great change in the near future; if not in my own time, at least in the coming generation. When the members of all religious bodies are more anxious to make good Christian men and women, who will lead pure and true lives, consistent with that high profession, rather than make converts to their own special form of faith, and increase the numerical strength of their own particular religious organization, and when they are willing to teach the Indian the simple and practical religion of Christ, this unreasonable fear of religious instruction on the part of those who frame our laws will cease to exist. When this time comes, and the indications of its approach are increasing every year, we may reasonably expect the Government to be in full sympathy with the various religious organizations, and lend them its hearty co-operation and its powerful aid in the great work of civilizing and christianizing the Indians.

Senator DAWES. Mr. Chairman, I hardly see the need of my occupying any portion of the time of this conference upon the matter under discussion to-night. The provision of the law seems to have been so fully comprehended and expounded already that it is not with any hope or any expectation that I shall make it any more clear to you than it now is, but merely that I shall not turn up missing whenever the subject is discussed. For a good many years the Mohonk conference and the friends of the Indian have believed that the Indian problem could never be solved until there was a law giving to the Indian land in severalty and citizenship, and last year we assembled here and the burden of our complaint was that we could get no such law enacted. To-day the law confers upon every Indian in this land a homestead of his own; and if he will take it, it makes him a citizen of the United States, with all the privileges and immunities and rights of such a citizen, and opens to him the doors of all the courts in the land upon the same terms that it opens them to every other citizen, imposing upon him the obligations and extending to him the protection of all the laws, civil and criminal, of the State or Territory in which he resides. This change in his condition confronts us with new duties and new obligations. Hereafter the work of the friend of the Indian must take a new departure and undergo change in every aspect in which you can look at it. All I desire, and all the anxiety I have, is that this great and noble organization which has brought about this thing shall also realize what the change is. I have no anxiety but what they will meet these new obligations with a new zeal and larger interest and a greater determination to work out the problem which has carried them forward thus far. What is this change? As my friend who has just sat down said, it is not any transformation of the Indian. The Indian remains to-day just what he was before, himself and nothing else. The law has only enacted an opportunity and nothing more, but that is a point that I can hardly myself understand and comprehend, so far-reaching is it in connection with this question, so multiplying its phases, so summoning up of new questions and bringing up new difficulties in the path of him who tries to do something for the Indians. Shall we so realize this new situation that we shall make the situation much better than it was before? Two hundred thousand Indians have been led out, as it were, to a new life, to a new pathway, which is to them all a mystery; they do not know whither it leads or how to travel it. In the darkness they are groping about, and they are wandering away. They do not embrace this new life as by magic, and come out citizens of the United States. We have brought them to this condition—and it is not too much to say that there would never have been such a law had it not been for the Mohonk conference—and the Mohonk conference is responsible to-day for what shall take place in consequence of it. If the Mohonk people, and those who have sent them here, shall feel that they have done their duty and have accomplished their work by simply enacting such a law as this, they have brought upon the Indian a calamity instead of a blessing. I voted to emancipate the negro and voted to make him a citizen, and I voted afterward to give him the ballot, and I thought I had done my duty and I could leave him there. We have labored many a year to give these Indians an opportunity to become citizens of the United States, and are we to stop here? That is all I care to talk about at this conference. I do not care to discuss this kind of bureau or that kind of bureau. Whether you shall discard the old, the cumbersome and effete Bureau of Indian Affairs and establish in its place something, whether it be a commission, which has occurred to my friend Mr. Painter—whose valuable services for the Indian never can be fully appreciated, which I know better than most of you—or some better bureau than the existing one. If my other friend, Professor Thayer, can in his study eliminate a judicial system that shall manage its affairs better than the existing one, I welcome them all; I will not quarrel with them nor discuss their questions here before this conference, but I tell you, with some experience, some knowledge of what is possible in legislation at Washington, I never expect to see the present Bureau of Indian Affairs done away until the Indian as an Indian passes away. I expect, if this Mohonk conference and other friends shall meet the exigencies of this law in a proper spirit, and take up this new work, to see the whole Indian question rapidly slip from under this old and cum-

bersome organization at Washington, and disappear in the absorbing of the Indian into citizenship and the body politic of this country. What is he? Blind, helpless, ignorant. Not one in a hundred speaks the language of the country. The responsibilities of citizenship you have put upon him, without his even knowing what you were doing or having the faintest idea of what you were imposing upon him. You all at once bid him stand forth among men, put him upon the same platform of opportunity, of responsibilities, of aspirations, upon which you stand yourself. You must meet this question of his coming forth into your midst with the same power that you have, and if he slips at all, if he makes a poor start in this new race and goes wrong, and if you fold your hands and say, I did my duty when I set him on this course, you fail, you do not comprehend your duty. I would rather myself have it said that I shrank from the undertaking than that I gave him this power and then was unwilling to show him the way. The Government has gone further than this. It has, as I have said, found him a homestead and citizenship and power in the land. It has further said that it would select men, true men, to go and point out to him these homesteads, and it has appropriated \$100,000 to pay the expenses of pointing out to each one of these 200,000 Indians the homestead on which he is to build character, or upon which he is to expire and disappear as a nonentity in this land. The Government leaves it there; the rest of this work is yours and mine. They furnish him with a homestead; they furnish the men that shall go and tell him where to build, and they pay all the expenses, and that is as far as they can go. When they have made of him a citizen of the United States he passes out from under their control. If you want to know exactly what is his status in this country from the day he takes that homestead, take what your own status is, and you will know what his is. Nowhere in Massachusetts can the Government of the United States touch me or my property. I am given over by the United States to the control of the State of Massachusetts. If I commit a crime I am to be punished by the laws of Massachusetts, and I must be brought into the courts of Massachusetts. I can not be brought into the courts of the United States for any crime I have committed on the soil of Massachusetts. I can not be called into the United States courts on any civil claim of another who does not live in some other State than Massachusetts. I am responsible to the laws of Massachusetts alone, and so is each one of those Indians henceforth responsible alone to the laws of the State in which he lives. If he happens to live in a Territory, that is different. The United States can create a court, or create any office, or any law for the punishment of crime in a Territory, but the moment the Territory becomes a State all that disappears. The Territory of Dakota and the Territory of Washington, the Territory of Montana and the Territory of New Mexico, as I said yesterday, will be States in this Union probably within a year, and then there is left only Idaho, Utah, and Arizona in which there are any Indians. The Indian that can possibly be held amenable to the United States will within a year reside within these Territories. So you see that the States will get these new citizens upon their hands. All their relations to one another and to the people of the country, all their social relations as well as their legal status, have changed. They stand upon the reservation no more. They stand upon their homesteads as citizens of the United States, and no part of the homestead is a part of the reservation, and all the rest of the land is reservation. He stands alone amidst his fellows who have not taken lands in severalty, and he is not subject to any of the laws that govern Indians on the reservation. He stands there untaxed. His homestead is not liable to Indian police regulation; liable only, if it be in the State, to the laws of the State, and if it be in a Territory, he is liable to the laws enacted for the Territory, and not to the police regulations of the reservation. While the agent is omnipotent for the time being over every other being, and can take each by the ear and lead him off the reservation, he can't lead this man off. There are difficulties in the way of carrying out this bill beyond those which I have suggested that I would like to discuss, but this is the thing which bears most upon my mind. These other matters are going to work themselves clear. But this won't work itself clear. If he starts wrong; if when he comes upon the homestead which is offered to him he does not know what homestead means; if he comes upon that homestead and is left there with no house to put himself in; nobody to tell him what to do with it; nobody to guide him; nobody to help by a word of encouragement; nobody to speak to him so that he can understand it, what is to become of him? He had better never have been put there. Fellow-citizens, you see what you have done; do you want to take it back? Do you want to shrink back, or do you want to face it? I believe you prefer to face it. I believe that the good people of this country who have got up this sentiment and this feeling, this earnest interest for the Indians, have gone so far that they are willing to take the responsibilities in their own hands. I said to you that the law authorizes the President to appoint men to go and tell him where his homestead is. When the President signed this bill he told me that if he made any of these appointments he would consult the friends of the Indians, and I happen to know that that grand organization in Boston which has always taken the lead in this good work, has taken the lead in this, and appointed a committee as early as last April to wait upon the President and

try to impress upon him the importance of seeing to it that the men appointed to point out to the Indians homesteads, that was to make them citizens of the United States, should be friends of the Indians. They conferred with the President, and I have a list of those appointed, two or three of whom, think, were appointed directly upon recommendation by this Boston committee:

James R. Howard, of Washington, D. C., for the Crow Indians; Isaiah Lightnour, of Nebraska, for the Indians on the Lake Traverse Reservation; Howard R. West, of Ohio, for the Indians of the Yankton Reservation; Miss Alice C. Fletcher, for the Indians of the Winnebago Reservation; Michael Connelly, for the Indians in Oregon.

Two of these I personally know. They are men of excellent character, and if anything can be done towards pointing out good locations for these Indians, these men I am sure will do it. The first thing to be done is to survey the lands, so that the Indian reservation shall be surveyed in conformity with the general land laws of the United States; and then these men are to go upon the reservations and to aid the Indians in selecting their homesteads upon the surveys. The Indian has four years to make his own selection, but he is to have the aid of these men in making that. To show you how important it is, I will give to you a description of the most important of the reservations in this country, those that belong to the Chippewa Indians, and ask you if they are left on this what you think will become of them. It is a description of one of the Wisconsin reservations, belonging to one of the most promising of all the tribes, and yet it will be in the power of a bad commissioner, working in the cause of those who want to get these lands from the Indians, to put the Indian upon the most inhospitable and unproductive of land, and then sell the good land to outsiders.

At the La Pointe Agency in Wisconsin some land has been cleared and broken on the reservation this year, but not to any great amount. Farming can not be carried on by the Indians at the La Pointe Agency with the same success as by Western Indians, as the land is so heavily timbered that it takes about one generation to get it clear of all the stumps and fit it for the plow. Second, the climate is not so favorable as farther west. The springs are very late and heavy frosts come early and stop the cultivation of wheat even by the white farmers of the region. It is also impossible to raise stock successfully, as they have to be stall-fed six months in the year, and costly barns are needed to protect them from the inclemency of the weather. Persons who have been seeking for a living in this part of the country may look forward to years of hard labor with very little recompense. Here are 2,000 Indians to be located, 2,000 Indians to have that sort of land, and if they are located on it you can judge what the effect will be; and yet I think they have the opportunity of making the most successful location of any Indians I know of. They belong to the general band of Chippewa Indians, who have in another part of Minnesota the finest tract of land I ever put my eyes on—36 townships of the finest land, to which, when I visited it, I went 23 miles from the railroad, and I saw 42 beautiful lakes, 8 of which were in sight at the time, and I went out upon the 36 townships of land, as fine wheat-producing land as there is in the United States.

President Cleveland said that he did not intend, when he signed this bill, to apply it to more than one reservation at first, and so on, which I thought was very wise. But you see he has been led to apply it to half a dozen. The bill provides for capitalizing the remainder of the land for the benefit of the Indian, but the greed of the land-grabber is such as to press the application of this bill to the utmost, as was said by Dr. Ellinwood last night. There is no danger but this will come most rapidly, too rapidly, I think; the greed and hunger and thirst of the white man for the Indian's land is almost equal to his "hunger and thirst for righteousness." That is going to be the difficulty in the application of this bill. He is going to press it forward too fast. There should not be any Indian located until he has had some provision made for a fair start. He wants a little log-house to live in, and a hundred and thirty or forty dollars in addition to his own work in furnishing him the glass, sashes, and doors; ten or fifteen dollars for seed, and the necessary implements for agriculture, costing him a hundred dollars, perhaps. If he can not have these when he starts he had better never start. And the Government of the United States leaves it to you to say whether he shall have that or not, because he slips out from under the Government when he becomes a citizen. If I want seed to plant my corn, to sow my wheat, the Government of the United States is not going to give it to me. But then I want you to understand that he has the means of paying you. With the exception of a few reservations, the provisions of this bill for capitalizing the residue of his property, and appropriating that residue to the purpose of civilizing and setting him up in business, furnish the means by which he supplies himself, from his own property, with all that he requires; it is only necessary that you will—until he knows how to do it himself—show him how. Take this money, which belongs to him, a part of his real estate, sold off because he don't want it, which this statute says shall be devoted exclusively to this business and expended for him. Don't

build him a house; it won't do him a bit of good to build a house. Those people for whom Mrs. Kinney has built houses are those that have been trained by General Armstrong and Captain Pratt. All the good you can do them is to show them how to do it themselves. You don't do that kind of Indian any good when "you do his work for him. The good you can do these Indians is to show them how to work for themselves; to show them that they can work, and that work is best. Teach them the law of possession, working for themselves, almost as important as the law which the Christian teaches him. Don't forget that it will be of very little service to him unless there is carried along with it the power of that Christian teaching which has been so forcibly put here to-night and last night; show him how to do it. The two must go hand in hand. He must be taught how to work, how to take care of himself, and then he must have the elevating influence of the Christian religion to inspire and make him feel that to do this makes a man of him, and that he has to obey the laws of the land, and the laws that govern him in his relation to his fellow-man and his Creator. In this way you will have done some good by making him a citizen of the United States residing upon a homestead. Short of that you do him no good by teaching him how to use the faculties which God has given him for the good of himself and his fellow-men; teaching him that you will fail either of doing him any service, or your country, by making him a citizen. Now, are we ready to do it? Don't say we have made this law and it will execute itself. It won't execute itself. I feel that the Indian is to-day wrestling with his own fate. That he will pass away as an Indian I don't doubt, and that very rapidly. It will be into citizenship, and into a place among the citizens of this land, or it will be into a vagabond and a tramp. He is to disappear as an Indian of the past; there is no longer any room for such an Indian in this country; he can not find a place. The Indian of the past has no place to live in this country. You talk about the necessity of doing away with the reservation system; a power that you can never resist has broken it up into homesteads, has taken possession of it, has driven the game from out of it. I went, within the last few weeks, 480 miles on a railroad every foot of which was built since last April, all over an Indian reservation, where the Indians had been set apart on the British border, so far away from civilization that the game was forever to furnish him food and support; and yet the game had disappeared years ago. I saw nothing but the bones of the buffalo; and yet there was a reservation of land into which you could put six such States as Massachusetts and not fill it then. The land I passed through was as fine a wheat-growing country as it could be. The railroad has gone through there, and it was black with immigrants ready to take advantage of it. Something stronger than the Mohonk conference has dissolved the reservation system. The greed of these people for the land has made it utterly impossible to preserve it for the Indian. He must take his place where you have undertaken to put him, or he must go a vagabond throughout this country, and it is for you and me to say which it shall be. He can not choose for himself, and he does not know where the ways are. However willing he may be, it is for you and me to guide him to this. I have only an anxiety that you may see this, because I know your hearts, and I know that the good people who have brought about this condition of things will carry it on, '*Qui transtulit sustinet*.'" And I care nothing about these other matters, as I said; you may resolve here about this bureau or that bureau, about this form and that form of treating the poor Indian who is left; he will pass out from under your hand before you get ready to apply any system, and the sooner he gets out the better. But take care, my friend, that he takes the right course. He appeals to you, he appeals to the benevolent and charitable people of this country, he appeals to the Christian people of this country, he appeals to the man who loves his country and knows the value of a good citizen in this land; he appeals to you all to help him while he is wrestling with his own destiny tendered to him by you. I trust you will not forget, I know you will not forget, that a greater duty has devolved upon you by this class of legislation which you have brought about. Then, if ever, you have alleviated the wants of the Indian when he was in distress; you have righted his wrongs; you have stepped between him and injustice, and you have taken up the work of trying to make something of him when every other method has failed. Take hold of it in earnest, diligently and actively, and say that no Indian shall be put upon a homestead under this act until he realizes what is meant by it, and until he has such material round about him as will enable him to maintain himself there, and then let him work out his own destiny. "The survival of the fittest" is all you can ask after you have done your duty, and all that can be expected. But no nobler work, it seems to me, has appealed to the best instincts and aspirations of the good people of this country than that of making citizens out of two hundred thousand of the best material out of which citizenship was ever made. Who can tell where the influence which you set in motion by making good citizens will end? Who can tell what character in the future may be among those upon whom you are to stamp the impress of a good citizen. Is there any one who is more worthy of your best effort and your

best endeavor and your most earnest prayer? Is there any better work than the work which you have thus laid out, to make citizens, worthy of this Republic, of the two hundred thousand Indians who are to step out of darkness into light, who look to you to tell them the way wherein they shall go?"

The special committee on education reported. Report referred to the business committee.

Senator DAWES. It has just dawned upon the Nebraska people what is meant by being a citizen of the United States. About a month ago I got a letter from a man out in Nebraska who was in a terrible state of excitement. He said that the county of Knox had submitted to the people whether they should have a court-house, and the Santee Indians had come up and voted and decided the question, and he wanted to know if there was any such law as that. I wrote back I did not know about the voters of Nebraska, but the United States had made the Santee Indians citizens. That is the point. We have got to go over again on a smaller scale just the prejudices with these Indians that the colored people went through with when it was discovered that they were voters. These people in Nebraska extending their county laws over these Indians under pretense that they can tax their land, all comes through the fact that they have discovered they have power. They never taxed that land. Nebraska never taxed a foot of that land. They are no worse off to-day than they have been ever since the Omaha Indians had a reservation there. They have got an addition they have never had before in the personal property of these Indians, and all that they earn on that land is taxable, and all that can be produced by these Indians is taxable, and then they pretend that it is a hardship because they can't tax the land which they never have taxed. I have an apprehension that the clause would never have got through Congress without a fight, if the scope of it had been fully comprehended. All I want is that the good people who put it there—you people—shall understand pretty thoroughly the scope of the bill which you yourself enacted. It should be called the Mohonk bill, that is the name of the bill; it is the inspiration of the people; you are responsible for it, and I want you to understand the scope of it.

Mr. SHELTON. Senator Dawes says that the Indian came up and voted as to the question of the county-seat, and it was the honest vote of the Santee Indians against the dishonest vote of the rest that gave the county-seat. The Christian Indians, voting their own honest way, more than outnumbered the vote which was imported from other places.

Question. Suppose that the courts of Nebraska or any other courts are such that Indians dare not go into them with a suit, could not the Indian transfer the case to the United States court under the Local Prejudice act?

Senator DAWES. That act was repealed last winter and another enacted which will meet this case. Nebraska undertook to put down the Indians and got the decision of the Supreme Court that an Indian, although he had abandoned his tribe and adopted the ways of civilized life, was not a voter. That was the decision of the Supreme Court in the Elk case, a man who attempted to vote in Utah.

Mr. AUSTIN ABBOTT. Are we to infer that if an Indian village or a part of the Indians take their allotments and accept them and accept citizenship, your restrictions in regard to the schools that we have heard about to-day would not apply?

Senator DAWES. There is a great deal of difficulty in carrying out all these details. My theory about it is that it would be very desirable if in these allotments you could put every other man an Indian, and every other man a white man. It would have the best influence upon the Indian if you could get the Indian and white man side by side. I suppose that can't be done, and we are going to have some difficulty, probably, and there will have to be some legislation. There are difficulties besides these. One great difficulty is this one of taxation. I think Congress has got to come forward and make a public appropriation out of the Treasury, and be reimbursed by the sales of these lands. You can't expect the State of Nebraska, for instance, to build a court-house on this reservation and tax the white people. They won't do it, and these poor Indians will be without government. They have \$90,000 in the Treasury; I don't know but it would be proper to take that and purchase a court-house and school-houses. The Government would never half pay its debt to the Indian if they take it out of its own Treasury, and build the school-houses, the churches, and homes.

Professor THAYER. I should like to ask whether the objections to traders going onto the reservations continues under this system? It is very true that every Indian who has had land allotted to him becomes a citizen, and has the rights of a citizen of the United States, subject, however, to the qualifications that are incident to the statutes of the United States on the Indian reservation, such as the qualification that he can't deal with any trader except a Government trader who has a license from the Government. Is it not true that the citizen, every one who comes forward and takes his allotment and leaves the reservation, is subject alone to such restrictions as apply to every citizen of the United States?

Senator DAWES. My idea is that while he is on his own domain he is lord of that, but if he is on a reservation he can't go off his reservation without the leave of the agent. He is like me, but his situation is not quite so pleasant, because he is surrounded by reservations, and he must patiently wait until a neighbor comes and has an allotment beside him—a stimulus to you and to me to make just as many of these men citizens as we can.

Professor PAINTER. It seems to me that the objection is that it leaves these individuals citizens of the United States subject to the restrictions of the reservation system for an indefinite period of time. It is perfectly true that if we could get all the Indians to take allotments at once the thing would adjust itself and the reservation system would disappear. It is perfectly true also that the reservation system is doomed by the Dawes bill; but time is required, and what is to be done in the mean time? That is the point, and the only point, in which I would differ from Mr. Dawes. The question is whether other legislation is needed.

Senator DAWES. It seems to me to be admitted in all this that the Government must act in harmony with this allotment system. If the Government sets its back against it, everything will go harshly and there will be friction everywhere; but if the Government acts with it, the Indian is going to behave like a man if his allotment is put in the proper place with reference to future allotments.

THIRD DAY—MORNING SESSION.

Philip C. Garrett, chairman of the committee on the Mission Indians, presented the following report:

"The committee appointed to look after the legal rights of the Mission Indians of California respectfully report that immediately after the last Mohonk conference they issued an appeal for funds to enable them to prosecute the work, followed later by a fuller one, in which some of the hardships of these Indians were adverted to. The total subscriptions to date amount to \$4,799.53, a portion of the amount conditioned upon the sum of \$5,000 being raised. In the opinion of the committee, after considering the whole field, and with their present information, a much larger fund would be necessary vigorously to prosecute in court all hopeful causes which might be brought before them, or even all the test cases which might be required to prove the others. The committee early encountered some of the legal difficulties which have, no doubt, been the cause of failure heretofore to protect the Mission Indians in the tenure of their land. Hitherto the testimony of Indians has been discredited and the whites usually hostile to their claims. Long residence, recognized occupancy, erection of homesteads, were all unavailing. In order to obtain a more definite knowledge of the condition of things, through the courtesy of the Indian Rights Association, Professor Painter has paid two visits to California, one in October of last year and one in May of this. A circular has been issued reporting the progress of the work hitherto. The question of citizenship has been decided in favor of the Mission Indians in the case of Feles Calac, in the superior court of San Diego County, California. A section of pasture-land belonging to the Southern Pacific Railroad has been added to the Coahuila Reservation. This was a case of great importance to those Indians.

"Regarding the Dawes bill as likely to accomplish more for securing the legal rights of the Mission Indians than many cases in court, which are almost certain to be contested tediously, the committee visited Washington last winter, partly to exert what influence they could in favor of its passage and that of the Mission Indians bill and partly to urge upon the President an executive order for the removal of a large class of intruders whose want of right was uncontested. Mr. Cleveland accorded the committee a very patient and attentive hearing, and afterwards issued the order, to take effect September 1. We are assured since that date that it is to be enforced. After these persons are removed it will be comparatively easy, under the severalty bill, to settle many of the Mission Indians on allotted lands, with incontrovertible title. The judges of the supreme court of California who heard the case of Byrnes *vs.* The San Jacinto Indians have recently ordered a rehearing before a full bench. The committee have been awaiting for months the conclusion of this case, and have just received the above information. Regarding this as a favorable opportunity to aid the defendants, your committee have offered to Mr. Shirley C. Ward, Government attorney for the Indians, who has control of the case, the assistance of eminent counsel in California; but he declines the proffer, feeling confident of winning the suit. We have been casting about for a legal representative of the committee, who should occupy himself in examining into cases of hardship and wrong, procuring evidence, and, when desirable, bringing them to trial and pressing their trial to a successful conclusion. Preferring, if possible, a young lawyer from the Eastern States, we have now in view one whose abilities and conscientious interest in the cause of these Indians we believe will render him a suitable and efficient advocate. Exception has been

taken to some of the allegations in the second circular referred to in the early part of this report by Senator Maclay and Judge Widney. We are satisfied, on further inquiry, that there were some errors in details in this statement, and we are now making further inquiry into the facts, and wish to do full justice to the parties. But it was no part of the object of this committee to reflect upon individuals; and the sad case of Rogerio illustrates the defects in the law, whatever may have been the facts as to the particular methods in which it was executed. Your committee would acknowledge the invaluable assistance of Professor Painter, through whom much of what has been done was accomplished."

Professor PAINTER. Mr. President, partly at the request of the Indian Rights Association, and partly of this committee whose report you have just heard, directly after the close of our conference last autumn I went to inquire into the situation in California; and perhaps I am responsible, in the report I made to your committee when I came back, for what may seem to some of you a lack of energy in a forward movement since that time.

The case of the Mission Indians, of which I had spoken at that conference, was then in court. It was agreed between the counsel for the Mission Indians and the counsel for the claimants of several ranches claimed by white men, that there would be no change of status until this suit should be decided in the courts. Notice had been given to some of these Indians that they must remove; but when it was found that this case was taken up, they thought it prudent to wait until it was decided, so I reported to the committee when I came back. The case of the Cahuilla Indians I brought to the attention of the Secretary of the Interior, and through him secured from the Southern Pacific Railroad a section of land which made a valuable addition to their reserve and settled a dispute as to the ownership of a valuable hot spring. I went back again this spring, partly to make known to the Indians the opportunities they would have under the severalty bill to secure a permanent home, and to look more minutely into the various cases which this committee ought to take up, and to learn in general the whole situation of these Indians. I was told that the situation was unchanged on these old grants, and the Indians undisturbed. I went over to San Ysabel, where there are about one hundred Indians living on a grant, and found they had not been disturbed indeed, for each was occupying his home, but the owners of the ranch had run a wire fence between the houses of these Indians and their fields, and had shut them off from every foot of land they had cultivated. I found also that our lawyer knew nothing of this, and that the agent, who knew the facts, had not even reported them. He had been instructed last year to build a school-house on this land for the Indians, and had hauled lumber there to build it, and the claimants had notified him he must not erect the building, and he drew the lumber away, and, so far as the Government was concerned, surrendered the whole question. I found that a water company had been organized who had been making claim to the water of the San Luis Rey from its mouth to its head, purchasing lands along the river so far as they could, posting notices of claims to 18,000 inches of water, disturbing white and Indian alike. The Indians were very much disturbed, not knowing what it all meant. I assured them that this committee would take steps to protect their rights. I went also to the Capitan Grande Reservation, which the President ordered to have cleared of intruders the middle of last winter, which order had been suspended and repeated once or twice. The order was renewed in the spring, and the military were to remove them if they did not go. The agent told me that the order had been carried out and the intruders were gone. I went there to see about it. I found that one man, who had taken possession of an Indian's house some years ago, and had been running a liquor saloon in it, had taken his liquors out and moved about a quarter of a mile, while he still retained possession of the Indian's land and had men in charge there. This was the only change that had been made. I found that a San Diego water company was building a flume across the reservation almost its entire length—a fact never reported to the Government by the agent—and they were posting claims as to their right to the water, very much to the disturbance of the Indians. I found five liquor saloons in full blast on the reservation. On coming out I found a representative of the Department of Justice, who had been sent out to make some inquiries into the liquor traffic at Los Angeles, to whom I made known the situation. The United States marshal and troops sent in by General Miles, under charge of John T. Wallace, the special inspector from the Department of Justice, went in and brought out seven men, destroyed their beers and ales, and brought out a wagon-load of whiskies and wines, and when I came away the seven men were in jail at Los Angeles awaiting their trial. I would say that Mr. Wallace did not deem it prudent to say anything to the district attorney who had been appointed in that district, although it belonged to him as a part of his duty to arrest these men. The San Felipe ranch has been recently sold, and the condition of its purchase is that the title of the land shall have the cloud of the Indians' occupancy removed and these Indians removed from it. This will be done unless something is done at once to prevent it. There are twenty-three reservations in Southern California for the Indians, con-

taining in all over 200,000 acres of land, but the amount of land available for cultivation is very small. The Banning or Morange Reservation is the key to the whole problem so far as the Mission Indians are concerned. There are intruders upon that reservation, and the Indians are crowded off upon one corner, but an order has been issued and renewed that the intruders should be removed. After my return I went down to Washington and found there were petitions and pleas in regard to some individuals, and perhaps in the case of three of them there may be a suspension of the order until further investigation, but the purpose was expressed that the order shall be carried out, and these parties all be removed. If they are removed and we can have at least sixty or seventy thousand dollars appropriated for water, we will be able to locate at least one hundred and fifty or one hundred and seventy-five families of these Indians upon it. If so, we will be able to settle most of the Mission Indians of California and give them little farms of five acres with water, and the rest of their land will do for dry farming.

Senator DAWES. I would suggest to Mr. Painter that it would be very desirable to present to the Department, before it makes up its estimates, this view he has presented here in order to induce them to put it in their estimates.

Mr. PAINTER. I went to Washington to see about this, but the Secretary of the Interior was not at home. I had been asked to make a special report to the President and also to the Secretary of the Interior, and I propose to cover these points in my report to them. I would say, in regard to the schools, that the school-houses would be a shame to Zululand, or to any other country. I would say, also, that there has been an order to close those whose average did not reach twenty during the last school year, which will close all the schools except four. They had the measles down in that part of the country, and reduced the averages, and if this order is carried out it will be a great misfortune. They have also sent an old gentleman, an earnest Catholic down there to superintend the four schools.

The CHAIRMAN. In a little cluster of friends last night I heard the interrogatory from a woman: "Where can we direct our efforts, what can we do, can you tell us of some special case?" Will Miss Dawes tell us about this?

Miss DAWES. There seems to be a very great difficulty in finding work, and the auxiliaries of the Woman's Association in particular are saying, "What shall we do?" I think if we knew of the people that are needy there are plenty of philanthropic women who would be glad to provide for them, and it has been somewhat difficult to get these parties together; but if those desiring to help the Indians will write me, at Pittsfield, Mass., I will see that they have a proper channel for their gifts. This will not conflict with the association, but it is rather an amplification of Mrs. Kinney's work.

The CHAIRMAN. Some one made an inquiry about the money due the Sioux Indians under the treaty of 1868. Can Mr. Price tell us about it?

Mr. PRICE. From 1877 to 1881, five years, the amount due by the Government over and above the amount appropriated (Committee's Report, 1882) was \$2,429,350, the same rate from date of treaty to 1887 would be \$3,876,960; total, \$6,316,310.

It has been asserted, upon authority from which no successful appeal can be taken, "In the multitude of counselors there is safety." So it is safe to say that the conferences, which the friends of the Indians have for the last few years been holding, have called the attention, awakened the interest, and enlisted the sympathies of the public probably to a greater extent than any other one thing that has been done for the benefit of these people.

To civilize and Christianize wild savages is not the work of a day, but of a lifetime. It requires time, patience, courage, labor, and money.

In a comparison of the past with the present condition of the people, it is very evident that much has been done, and equally certain that much remains to be done.

The Indian of to-day is a long way in advance on the road of progress of the Indian of ten years ago, and a long distance behind the point which he must reach before he can take rank with the better class of our citizens. I say the *better* class because I think he is now, and always has been, far ahead of a certain class of white men whose business it has been to cheat, degrade, and demoralize him.

The Government is beginning to treat the Indian as if he was eventually to occupy a respectable position in the common family of humanity. I say beginning. Only a few years ago the Government was furnishing the Indians with a red and yellow paint to make them look like wild savages instead of decent, orderly citizens, and also furnishing them with scalping knives by thousands that they might cultivate their savage taste for scalping enemies, both red and white, and with whisky, brandy, and other intoxicating liquors, the tendency of which was to brutalize and intensify their evil tendencies.

It is a cheering fact that these things belong to the history of the past. The Government is, to-day, giving these simple people pruning hooks instead of spears, and plowshares instead of swords, and is building for them, and, what is much better, encouraging them to build for themselves houses for dwellings to take the place of the tepees and

wickiups of the past. A house stands for home and civilization, and along with the house and the home has come the church to take the place of the worship of the sun and the serpent, with the sun dance and scalp dance. These are all indications of a brighter and better day for the Indian and the nation, for which we should thank God and take courage. But we must remember that the work is not finished; that it is only fairly commenced, but it is cause for rejoicing that it is so well begun, and that to-day the Government occupies a standpoint upon this question far in advance of what it did in the years of the past.

What we want to consider now is, what is to be done next, and what, if anything, stands in the way to prevent its being done.

The Indians are being located. Thousands of them are to-day in their own houses, on land that they can call their own, and the indications are favorable for the number being increased every month of every year until the roving nomadic Indian will exist only in the history of the past. All these things are attributable largely to the action of Congress, induced to a great extent by the agitation of the subject by the people, and notably by the conferences held at Mohonk Lake.

Now, will this conference ask Congress to do anything else? For myself, I say yes. It is absolutely necessary that something more be done if what has already been done is to be retained and made useful. It must not be forgotten that the great, the ultimate object is to elevate the Indian socially and morally, to teach him to work and not only to be self-supporting, but also self-respecting. These things he can learn in no way so well as by object-lessons. His object-lesson is the man the Government sends to direct him in his labor and manner of life, because that man represents the Government. That man is to the Indian a messenger from the great father at Washington. That man is to be his guide, counselor, and friend, and if he is morally, mentally, or physically deficient, no good is done, and very possibly much harm. A *bad* man in that position is much worse than *no* man. In one respect an Indian is like a white man. He follows a bad example more readily than a good one. An Indian agent, if he is fit for the place, is worth three or four thousand dollars per annum. A bad article is dear at any price. The salaries paid to Indian agents, as now fixed by law, secure, as a rule (there have been some noble exceptions), incapable, inefficient, and broken-down men, who instead of being helpful to the Indian in developing his manhood and better nature, have only tended to discourage him and crush out any aspirations for bettering his condition. The records of the Indian Office contain conclusive evidence on this subject. Good men, whose names I can give, if necessary, who have entered the service influenced mainly by a desire and hope of benefiting the Indian, have been annoyed, badgered, and criticised until utterly disgusted and discouraged they have abandoned the undertaking at a loss to themselves of time, money, and health, and their places have been taken—I will not say filled—by less competent men. Thus both the Government and the Indians have been made to suffer. I wish I could emphasize this point so as to bring about a reform in this feature of the Indian service; and I think it would be safe to say that this reform would in the end produce retrenchment, and thus we would have reform and retrenchment, which would certainly be equal to “retrenchment and reform.” No capable and prudent business man conducts his business as the Government now conducts the financial part of the management of Indians.

On this point I will say nothing more, except that if it is expected to elevate the Indian to a plane of usefulness and respectability in any reasonable time, he must have not only good precept, but also good example, and these can only be obtained with any degree of certainty by paying such a price as will secure them.

Congress, with an eye to the peace and well-being of the Indians, very wisely attempts to prohibit furnishing intoxicating liquor to them. No Indian trader is allowed to keep it, and in the last six years it has not been allowed even as a medicine. The result, as might be readily supposed, has been decidedly beneficial. But Congress should go still further, and prohibit post-traders in the army from furnishing liquor to Indians. Army whisky is as bad for an Indian as any other kind of whisky. The records of the Indian Office contain scores of statements from agents and from Indians also, which establish the fact beyond doubt or controversy, that a very large proportion of the trouble among the Indians is caused directly by the use of intoxicating liquors furnished by bad men, and not infrequently the supplies come from the army.

This evil can only be remedied by action of Congress, and I have no doubt if properly and persistently presented, the necessary amendments to the law can be had. The men who live among the Indians, and whose duty it is to look after their well-being, as well as the true interests of the Government, and who have a better chance to know all the facts in the case, are, without a single exception, urgently in favor of some Congressional action which will make it more difficult for an Indian to procure intoxicating liquor. A sample of the way in which Indians look at this question is found in the following from an Indian on one of the reservations. He says: “We don’t make whisky ourselves, and

we tell our young men not to drink it, but we can't help it so long as white men sell it to them. We don't know how to make the white men take the whisky away, but the Great Men at Washington do. We hope they will help us."

The laws now in force on this subject are defective in this, that the penalty for a violation is left too much to the discretion of the court. The result in many cases has been, that after repeated and flagrant violation of law, and after the friends of the Indians and of good order have expended months of time, and hundreds of dollars of money, and have secured a conviction, the punishment has been so trifling as to amount to only a farce. In one case, after much time and money had been expended and a notorious offender convicted, the judge imposed a fine of \$1 and one day's imprisonment.

In these remarks I have dwelt mainly upon only one of the causes to which the slow progress of Indian civilization is to be attributed, and have ascribed much of the improvement among them to what has been done for the removal of this cause. I think the facts justify the statement that but for the law—imperfect as it is—restricting the sale or giving away of liquor among them, the Indians to-day would present a much less favorable appearance. If proof of this is required, it can be found in the fact, that there are more deaths from violence, among the two hundred thousand citizens of Washington, where the law has established more than one thousand grog-shops, than among the two hundred thousand wild Indians, where the law says there shall be none.

This may seem a startling statement, but it is fact, nevertheless, and a fact which, while it may not "adorn a tale," certainly does "point a moral."

What is needed is an act of Congress to make the law more stringent and effective, so that the grog-shop influence shall not be allowed to retard these wards of the nation who are now in the transition state, struggling up from the gloom of barbarism to the light of civilization. We have now, thanks to Congress, and to the Christian men and women who have volunteered their services in this work and labor of love, lands in severalty, with hundreds of dwelling-houses on them, schools, churches, and other means and appliances that are lifting these people to the plane of usefulness, intelligence, and dignified citizenship. The people are beginning to believe that a dead Indian is not the only good Indian, but it would not be very difficult to prove that a dead Indian is less dangerous to the community than a drunken Indian, and might therefore be preferred. A drunken white man is a curse to himself, his family, and community, but a drunken Indian, in addition to all these, is an intensified condensation of savage brutality; and I earnestly hope that this conference will declare in terms not to be misunderstood that Congress can do no one thing that will so effectually make available and operative the good things it has already done as to provide by law for the swift and certain punishment of any person who directly or indirectly furnishes intoxicating liquor to Indians. I am not to be understood as supposing that this will cure all the ills that Indian flesh is heir to, but that it will very materially reduce them no one who has properly considered the subject will for one moment doubt.

The CHAIRMAN. The time allowed for miscellaneous subjects has expired; the question now before us, ladies and gentlemen, "The legal rights of the Indian and how to be protected," will be opened by Professor Thayer, of the law school at Harvard, Mass. In our school-boy days we used to declaim Webster's oration, "There is Concord and Lexington and Bunker Hill;" here we have Pittsfield, Cambridge, and Boston on our flag this morning.

Professor THAYER. The conference has considered the educational and missionary aspect of the Indian question. We have not discussed the business aspect of it, the actual working of the reservation system as regards trade and the every-day material interests of the Indians. I wish we had. We have now to look at the legal situation. Is further legislation desirable? And what shall it be?

Well, what is the existing situation? We want to know that before we can answer the other questions. I will first inquire what it was before the law known as the "Dawes bill," and then how that law has affected it.

1. As to the first question. The situation before the "Dawes bill," was this: The tribal Indians, while living on the reservation, were, as a class, outside of the protection of our national Constitution, and absolutely under the control of Congress and the executive at Washington. It was not merely that Indians could not vote; that is not so very serious a matter; your wife, Mr. President, and mine can not vote. It wasn't merely that they were not citizens; that is no intolerable condition; the Englishman who landed in New York to-day is not a citizen. But what of it? He is fully protected by our laws while he stays here. The Indian also was fully protected, I suppose, while he was on his reservation. But the trouble was that while he was on the reservation (and we claimed and, in the main, exercised the right to keep him there) he had no protection from our Constitution; he wasn't any part of our political system; he was not merely a sort of a foreigner, he was, as regards protection from our Constitution and laws, like a foreigner at home, in that we do not concern ourselves to supply to him or to recognize in him any

rights or any protection. We said, they have their own rules and laws and customs. And so we shut them up, and let them live by themselves and take care of themselves.

But we also said we will keep other people out, and we will have an agent near by to see to that, and to carry out our treaty stipulations with them and to make them conform to the treaties. Thus we gradually modified the idea of letting them alone, and we went on to legislate about them a little, and now, within a few years, we have extended over them a considerable body of criminal law. But yet, observe, the situation was that of a people mainly without civil or political society (for their own institutions had largely gone to pieces), and yet a people absolutely within the control of Congress; a monstrous state of things to exist in such a country as this. And so these Indians might be isolated, like these Onondagas in New York, of whom Bishop Huntingdon and Judge Draper told you on Wednesday; you and I might keep out of the Indian reservation, teachers and missionaries might be kept out, and if admitted, might be admitted on terms, and so, I suppose, might, in a merely legal and constitutional point of view, be forbidden to teach the Dakota language or the Dakota Bible, or any Bible, or anything whatever; and any discrimination might be made in favor of any one sect or any number of sects. Trade and commerce might be shut out and the Indians driven to deal with any one person only. They might be allowed to maintain their paganism and barbarism, or even be required to maintain it. They had no individual ownership of land; and no tribal ownership in any proper sense of the term for this tribal right, whatever it was, was not inconsistent, as the courts have always held, with a white man's owning and conveying the same land in fee simple; it was a very shadowy, unsubstantial matter. They had no courts; no rights under our legal system, and their own had mainly vanished. They were unorganized savage individuals, mainly without laws or political institutions; and yet subjected to the absolute power of Congress.

2. How has the Dawes bill affected this melancholy and distressing state of things? There are many thousand tribal Indians to whom it does not apply at all. Where it does apply, it does two things: It provides for the gradual allotment of reasonable amounts of land in full ownership to individual Indians, and for the sale of the rest of the reservations, where the Indians consent, and the funding of the proceeds for their benefit; it gives citizenship to individual Indians, viz: to those who have taken their land in severalty (whether under this law or under other laws or treaties), and to those who leave the tribe and adopt the habits of civilized life. It does not allot land to any whole tribe at once, or make citizens at once of any whole tribe to whom land had not already been allotted. It may be a great while before all tribal Indians or any great number of them take advantage of this law, or have a chance to do it. The law simply puts it in the power of the President and Secretary of the Interior (for they are not required) to offer to individual Indians the chance to take lands in separate ownership and thereupon to become citizens, and thus put it in the power of an Indian, by abandoning his tribe, to become a citizen.

But, observe, it goes no further; it does not give citizenship to the rest of the tribe or change their position at all. The reservations remain without courts, without any organization of civil society, closed to education, to Christianity, to civilization, except upon such terms as political officials at Washington choose to impose. Suppose that an Indian takes his land in severalty and becomes a citizen of the United States. He can not, under the Dawes bill, lease his land or make any contract about it, and very likely he may not be able to use it; there he is in the middle, perhaps, of a large reservation—Mr. Dawes speaks of one "six times as large as the State of Massachusetts"—with a piece of land and a number of legal rights, but holding all under the blight and the deadening restraints of the reservation, with no courts to appeal to, no organized civil society around him, no shops but those of the Indian traders, no commerce, no civilization, like an Onondaga in the middle of that "cess-pool" that has been described to us. He is, in short, just where he was before, except in these two respects, viz: (a) he is a citizen; (b) he owns some land. Beyond that the whole reservation system is left untouched.

This, then, is the legal situation to-day. It is a vast, an enormous improvement on the old one, and for this change we may well pay to Senator Dawes, who promoted it, all honor and gratitude. But the case is bad enough even so.

Now, what further legislation is needed? There is much diversity of utterance on this point, and the outsider is perplexed. President Cleveland complains and says that the special friends of the Indians seem to have no united mind. "Tell me what you want."

Well, they are not yet united. (1) Some say, give Indians full citizenship at once; make them not merely citizens, but voting citizens. General Crook says that is what he would do. Colonel Dodge, I believe, says the same. It was an opinion that had much favor here a year ago. (2) Others say, appoint a board of commissioners, similar to the Interstate Commerce Commissioners, and turn over the whole business to them. That plan has been recommended in high quarters lately, and Professor Painter (with

whose opinion on Indian affairs I have found myself very apt to agree) has given it his approval here. (3) Others say, do nothing further, and leave the Dawes bill to its quiet work of picking off individual Indians from the tribes and gradually disintegrating the whole thing. I understand that this has been substantially Senator Dawes's opinion, although I gathered last evening that he thought that some legislation might be necessary.

Let us look at these suggestions. (1) Why not make Indians full citizens at once? Many eminent persons thought that this had been accomplished by the fourteenth amendment. But the Supreme Court has held otherwise. Why not do it now by statute? There are several reasons, but the chief one, I think, is this: Congress would at once lose all its special control over the Indians; its arm would be too much shortened. The right of Congress, under the Constitution, is to regulate commerce with the Indian tribes, but make the Indians citizens, and they are no longer tribes in the sense of the Constitution; Congress could no longer regulate commerce with these groups of citizens any more than it could do it with any other, say the Presbyterian Church. Now, in the States and Territories of the West they will for some time need special Congressional legislation to protect them; at least there will be needed the knowledge that Congress can legislate and protect them. We must not leave them to be hunted and persecuted by those who would drive them from their homes. We ought not, then, to make them full citizens all at once.

(2) Why not appoint a commission? Well, I agree that it would be far better to do this than to leave things as they are. But in doing it you are only substituting one set of political officials for another. The vices, the uncertainties of a merely political administration, with absolute power over the affairs of a quarter of a million of men, will still remain. Moreover, you can not carry such a measure without a fight, and while you are about it, why not do something a great deal better?

(3) But why do anything? Why not, say some persons, leave the present system to disappear under the operation of the Dawes bill? Because, first, that bill does not cover all tribes of Indians; it excepts many thousands, ten tribes in the Indian Territory, including the five so-called civilized nations, the Senecas here in New York, and some in Nebraska. But, second, and mainly, because the process will be at best a very long one. Who can tell how long? Ten years? Twenty? Fifty? The President is not obliged to order any allotment. He or his successors may at any time think it best to stop and order no more allotments. When he orders them, it takes long to survey and long to allot. And then the Indians may be slow in taking allotments. It is true that in four years after beginning with any particular tribe the President may order compulsory allotments, but he is not obliged to do it. Now, shall we leave all the anomaly, injustice, danger, absurdity of the existing situation for another ten, twenty, fifty years? Shall we allow such a state of things as that described to you in the Onondaga Reservation here in New York to last on, paganism, flagrant vice, little or no education in commerce or Christianity, or even in the English language? Shall we so long suffer all the fertilizing and inspiring breath of civilization to sweep by outside of these reservations and shut it wholly out? I say not! Do not do it.

We must, then, have some legislation. What shall it be? In my opinion we should do simply this: open the reservations and bring the Indians under the ordinary laws of the land. Establish courts there. Organize there the usual apparatus of civil society. Let the Indians try their hand at a town meeting and the election of the smaller local officers. Senator Dawes urged us last night, with moving eloquence, to help the Indians to become good citizens. There is no way half so good as to give them a little experience in the habits and duties of citizens. Let them, indeed, have this land under the Dawes bill, only do not cut them off from the ordinary use and enjoyment of it; let them have it and make contracts about it under the supervision of the courts or of guardians acting for them under the law. Let them also have the ownership of the money which the Government holds for them; not directly, but through trustees. The Government holds vast sums for the benefit of Indians for schools and other purposes. Let the income be paid over to trustees appointed by the courts, whose duty it shall be to administer the property as your trust property or mine is administered. So far as any Indian needs personal supervision, let it be furnished through guardians of the ordinary sort appointed by the courts. In short, abolish the whole system of exclusion and political control, by absorbing the Indians at once into our own civil and political system.

I wish this conference might adopt a resolution in favor of doing these things, and appoint a committee and prepare a bill to be presented to Congress. Our citizens' committee is prepared to help in that. We have a rough draught of such a measure, not a "bill," as it has been prematurely called, but rather minutes and suggestions, to guide a draughtsman, which would prove of service. It would be tedious and unsuitable to read over to you now these memoranda, but I will state to you in outline the substance of them. And let me just say before doing so that I can not quite assent to some views of constitutional law which were put forth, as I understand, the first morning of the con-

ference, by Senator Dawes. I was not able to reach this place until the afternoon of that day, and so had no part in that discussion, and I do not now care to enter into any discussion of merely legal questions. But I take it that the courts which should be appointed on the reservations would be like the Territorial courts, to which certain restrictions applicable to the ordinary courts of the United States do not apply. Congress, it is agreed, can establish such courts as it likes on the reservations in the Territories, and I understand that when any Territory comes in as a State it will take that amount of control on the reservations which Congress chooses to give, and no more. In fact different States have, I believe, a different amount of authority over them, and as regards the reservations in the States, as Congress may keep any citizens of the United States off the Indian reservations, I rather think that it can establish courts like the Territorial courts, and can give them a considerable jurisdiction even over citizens of the United States while on the reservation. I do not pretend to be certain on all points. That delicate and difficult question will come up in settling details, there is no doubt; but I do not believe that there are any insuperable difficulties in the way of providing courts on all the reservations. Let me conclude by reading to you the summary of the legislative proposal made by the Boston committee. It provides:

"(1) That all tribal Indians on or off a reservation shall be entitled to all the protection secured by the United States Constitution to persons other than citizens; (2) that the laws of the States and Territories in which reservations are situated shall be extended over the reservations; (3) courts are provided for the reservations analogous to the Territorial courts, justices of the peace, and a police also; (4) something like a county or a town organization is provided to be modeled after that of the State or Territory in which the reservation is situated; (5) the Dawes bill is modified as regards the allotment of land, by enabling any Indian to apply to the reservation courts for partition, and by allowing leases or other contracts, regarding the land allotted to Indians, when approved by trustee or the reservation court; (6) it secures to the Indians the equitable ownership of the money held for their benefit by the Government, and the paying over of the income of its legally appointed and legally accounting trustees (on an Indian becoming a citizen his share of the principal is to be paid to a trustee for his benefit); (7) the United States is to pay the local taxes on the Indian's land while it is inalienable, and to pay all assessments and land damages for the laying out of roads during the same period; (8) provision is made for the appointment of superintendents and teachers of schools, and for the paying over of the proceeds of the funds held by the Government for schools on the drafts of the superintendent; (9) Indians who have taken their land and have satisfied the reservation judge of their ability to manage their own affairs are to become citizens of the United States, and as soon as all in any reservation have become citizens the President is to make proclamation thereof, and the State or Territory where the reservation is situated thereupon takes full jurisdiction of the Indians."

Question. Has the Superintendent of Indian Affairs the right to stop the use of the Dakota language?

Answer. He has that power.

Question. Has the Commissioner the right to suppress in a school supported by private enterprise the Indian language?

Answer. I suppose he has that power; but whether any Commissioner will do such a thing is a different question. I am inclined to believe that they have gone too far in their interpretation.

Question. You think, then, we must go to them and ask their clemency instead of asking as a legal right?

Answer. I should go with a pretty bold front; but I don't think you could go on the ground of legal rights strictly.

Question. Would the provisions of your bill be applicable when the Indians, as they would be in four or five years, become mixed up with white settlers? I don't understand how the county system which you provide will be applicable to a mixed community?

Answer. No doubt there will be a limitation of the power of these courts in dealing with citizens of the United States. Where they submit to legislation there is no difficulty. The bill provides for the case of those who are citizens of the United States and those who are not.

Question. When would the reservation cease to be a reservation?

Answer. It would cease to be a reservation when the tribe ceases to be.

Question. When does the tribe cease to be?

Answer. I suppose when all become citizens.

Question. In the case of reservations existing in a State, which State existed before the adoption of the Constitution of the United States, and before adhesion was given to the Federal Government, where does the right of the Federal Government come in to control the land titles and the affairs of that reservation?

Answer. It has been suggested that these Indians might be citizens of the State and distinguished from tribal Indians who have been dealt with by the Government. I sup-

pose that these Indians in New York are those who have never been dealt with by the General Government, and therefore I suppose they are wholly within the power of the State; but one would think the language of the Constitution that "Congress has power to regulate commerce with the Indian tribes" was undoubtedly applicable to any tribe of Indians within the States, and was equally applicable to the Indians in New York.

Hon. H. O. HOUGHTON. There is a sort of becomingness about my being called upon to speak of fee-simples. I belong to a class of Boston cranks of which you have several specimens here, and they took it in their heads that the Indians of this country were to become citizens, and therefore they followed humbly in the pathway of our distinguished Senator. We are all proud of the confidence and character which he seems to have away from Massachusetts. In Massachusetts, we know that he is incorruptible and irresistible, and that whatever he undertakes he will accomplish. We never had such a thought as trying to supersede his bill. We wanted to supplement it. That is the whole story. I need not detain you to tell that the same desire, the same reason, the same motive in what we have been doing has influenced another set of men to come here, which shows to this conference that other men besides us think there is something more to be done. Now I do not believe that the objection to a commission is unreasonable. We have a commission in Massachusetts, and the most they do is to draw their salary and take away the governing power from where it ought to be. But there is something more that is needed, and that seems to be the ground-swell everywhere. "What are we going to do?" There is an advantage in having men and women from different parts of this country to consider this thing, and we give you the deliberate thought, the long-continued thought of a set of cranks in Boston, and you may do what you will. In the Senator we have a man who is going to lead us out of what, on this question, is a land of bondage, as we may say, and we want to help all we can. We will stand in the place of the father-in-law of Moses to the Senator. You remember that he suggested to Moses that he had a good deal to do, and that he should establish courts, and you know he established courts to help this people in their transition from a state of bondage to a state of citizenship, and our Indians are very much in that condition. Our Moses has exacted from Congress this bill, and we want to help it. We believe there is some way in which these people can be taken care of and protected on their way, and we are trusting to his leadership. As the sun in its journey around the world shines upon the glittering turrets of churches and schools and Christian homes, we will expect the sun to follow the lead of our Moses in bringing these children out of bondage to the land of liberty.

Mr. CAPEN. I remember some years ago this statement as to how the missionaries taught the Mohammedans. They commenced with the Koran, and said it teaches so and so, and our Bible teaches the same; and so they went on and found the points on which they agreed, and from these points they broadened out and began to argue the points on which they did not agree. There are some differences of opinion here, but we are all agreed on this, that the present Indian administration is a failure. I think we are all agreed as to that. Some blame the system, some the men, but the result has always been the same, that the Indian is the injured party. General Crook told our committee last winter that he arranged a plan by which the Indian on a certain reservation should bring in wood to sell and earn some money that way, but by and by an order came from Washington to stop that, because the wood must be furnished to the agency under the contract system. It is not very long ago since an Indian took the results of a summer's work and loaned the grain to a white man. When he wished the loan back the white man refused to pay him, and he had no redress. Now, then, if that Indian had been a Pole or a Swede or an anarchist, he would have had some ability to collect it, but as he was only an Indian, his summer's work went for nothing. It is only within the very last few months that the Indians in the northern part of Montana required lumber for building houses. The Department authorized the purchase, and \$3,000 worth of lumber was bought and sent out. The proper bill of freight would have been about \$1,500, but the charge of freight on that lumber was \$23,000. Are we not agreed that such a system ought to die, and ought we not to help it die? In the Dawes bill a new era is open for the Indians, but it has simply brought him to a gateway opening into a path which he does not know how to travel; he does not know the way. He may have the rights of a citizen, but he does not know what those rights are. If he is wronged he may have a right to be protected, but he does not know how to get that right, and the courts are a hundred miles away. It is not reasonable to say that a Christian people can not find a way to protect these men during these few years. The Senator protects him in his land and ties it up for twenty years. Can not we find a guardianship through the courts by which he can be protected until he comes to his intellectual manhood? It seems to me that we are all agreed on the first point, and it seems as if we ought to go to work and help these men. Let us never forget in the Mohonk conference that if it is right God is with us, "and right is right as God is God, and right the day will win."

General ARMSTRONG. This matter of the courts should be worked in somehow. It has struck me from what I have heard of the bill before it was brought up that there was a lack of executive continuity in the work as a whole. The Indian is a child and he has got to be led, he has got to be taught, for he is very much of a child, how to go into the field and cultivate his crops and take care of himself. He is still a child and needs protection and care. With 150 students at Hampton we find this true all the time. There needs to be a lot of practical teachers, not only a number for those between six and sixteen but for the adults. Another thing is the effect of unity. Where is the unity of all this? It seems to me it is oligarchical for a few men to have the charge of the whole thing. If it is executive it must be unified, for if there is no center and these men have no power, how shall you reach the whole? If educational, it must have its center. I believe in such a lawyer as Professor Thayer and these others. If that sort of theory and good sense combined should be worked out on an Indian reservation by men who know what is to be done, I believe there would be a great many points made clear and the true idea would in time be established, if we will in good faith work at it.

Dr. ABBOTT. If you say there is an injustice or a wrong in the administration of the Indian Affairs, we are able to create a public sentiment; we are able to hold the Commissioner of Indian Affairs, or some one—there is some one person whom we can hold responsible—and we can go to him and say that this has to be righted, and the public will understand this, and we have a leverage. The difficulties that occur to me are, supposing this plan is carried out and you have one set of trustees on one reservation and another on another, and judges to see that justice is done on one reservation, and there is great injustice done on another, is there a central object on which we can concentrate public attention and rectify the wrong, or can they be rectified by other methods better? Can they be better righted by individual efforts bringing suits in the courts?

Dr. WARD. It appears to me that we have come to a place where we are to consider that the Indians' conditions divide themselves into two divisions. One of these is the old system of reservations under a strict, autocratic, executive government. We have a new condition under the Dawes bill, and in that condition there must be a rapid transition into the civilized state. It seems to me that these conditions are so absolutely different that we must have different processes established. The system of courts such as have been suggested, if adapted to the present condition of the reservation system, could not be adapted to a system where the tribal condition has passed out. We are merging wards into the ordinary mass of citizens. How that could be applied to them for more than four or five years it is impossible for me yet to understand. While this method is an admirable one, and especially for reservations absolutely free of white settlers, yet for the other condition it would hardly be applicable. As soon as the land in a reservation is put under the control of the Dawes bill let us have a commission to take charge of that, and carry it on according to their own judgment, so that the Indians shall be brought into the condition of civilized citizens; that would not interfere in the slightest degree with the present bureau. It is perfectly impossible, I suppose, to try to overthrow that. It appears to me that we need a commission which will control all allotments of Indian lands and the expenditures of their money, the appointments of their farms; which shall bring them into the condition of citizens; which shall advise them and protect them in their appeals before the courts. Something of that sort I think seems to be intimated by the line of discussion here.

Mr. AUSTIN ABBOTT. It is apparent to me there is going to be a good deal of thinking on this subject, and I would rise, therefore, simply to remove one or two apprehensions which I think might stand in the way of arriving at the best conclusions. The first is, that under the bill the Indian who accepts an allotment passes into the full realm of civilization and under the laws which regulate every citizen. The language of the bill is, "That upon the completion of said allotments and the patent of said land to said allottees"—this seems to refer to the completion of the work on the reservation—"That upon the completion of the allotments and patent of such land to the said allottees each and every member of the respective band or tribe of Indians to whom allotments shall have been made shall have the benefit of the laws," etc. I may be under misapprehension about it, but raise the question whether the civil and criminal laws of the country are extended over each individual as he receives his allotment, or whether the intention is that upon completion of the allotment in reference to any territory or region, then the laws shall be brought upon the inhabitants there. The other misapprehension is that there are now no courts. It seems to me that the much-abused bureau has got a little ahead of the good intention of the Mohonk conference in this respect. It may be a fact that the courts are a new subject. You may not find anything of it in the indexes of the previous reports, but the report of last year, 1886, shows us that this want is already supplied in a crude and imperfect way. There are fifteen of the agencies that have had great success in the establishment of courts. This is a priceless boon, and it is certainly a step in the right direction.

Mr. WOOD. There is no more ardent admirer of Senator Dawes in this room than I am. I was one of the original supporters of the Dawes bill, and always hope to support him; but I felt last night, as Senator Dawes put before us in touching language, that if this was to be the end of legislation, if the Government was to give no more aid to these Indians, I was sorry that I ever commenced to turn the Boston crank. If that was all that the Government has to give these men, I am sorry that I lifted my hand. We know what the Government does. Mrs. Jackson has shown what the Government has done. If the law of the land had been over the Christian civilized Indian as it is over the whites, those Dr. Strieby spoke of would be here to-day. When an Indian is a Christian, he is a true Christian, and believes the word of God and tries to serve Him. There is nothing secular about the Indian, and we must reach him first through Christianity; without the help of Christianity we will do nothing. The record of the past shows that. The negro is used as an illustration of giving him citizenship at once; but we amended the Constitution for the negro, and we can do it again for the Indian, if necessary. The negro was in communication with courts; he could appeal to the protection of the courts in a community that was friendly to him. I am not here to defend any bill but to advocate, in God's name, something in the nature of laws and courts and training for these poor people. General Armstrong raised a point which I think can be answered by a letter in my hand from General Crook:

HEADQUARTERS DEPARTMENT OF THE PLATTE,
Omaha, Nebr., March 16, 1887.

MY DEAR SIR: Your favor of the 9th instant, in which you request me to put in writing my opinion of the "Thayer bill," is received.

Without attempting a discussion of the bill in all of its details, it affords me great pleasure to state in general terms that I believe it to be a thoroughly good bill, based on sound principles.

In my judgment no better plan could be devised to improve the condition of the Indian than to give him the rights and privileges, the responsibilities and liabilities of citizens. He must be educated in civilized modes of living; he must be taught to be truly self-supporting in a civilized sense; this will require the presence with him for some time to come of able, strong men to instruct him and direct him. He is a child in ignorance, and will require guidance and a helping hand.

The conditions of his existence have hitherto tended rather to dwarf his growth than otherwise, and the principle underlying the "Thayer bill," as I understand it, is to remove from him the adverse conditions which have held him down, and to afford him an opportunity to expand and grow. This principle I cordially indorse.

Very truly, yours,

GEORGE CROOK,
Brigadier-General, U. S. A.

Mr. FRANK WOOD,
352 Washington street, Boston, Mass.

I suppose all things are possible if we are in earnest. Public sentiment will force legislation. We should not stop in this Christian land at any obstacle which prevents prosperity for these men whom we have wronged. We must have a change, and we will never keep still in Boston until we do have it. We are willing to do impossible things. Now, I believe that God is on our side; I believe we will come out in the end all right; I believe that God still rules nations as well as individuals, and also believe that the principles of "a government of the people, by the people, and for the people" has not died out in the earth. I move that a committee of five be appointed to take this matter into consideration, and to report what legislation is needed.

Mr. SMILEY. I think it would be a great thing to have men with sharp eyes and good judgment, like Professor Painter, out on these reservations where new plans are being tried and this Dawes bill worked out. It wants somebody on the spot with a sharp eye to see what is needed. I trust these persons, appointed by the President, each one will consider himself a member of such committee, and send East to-us here, and to every person who is interested in Indian affairs, word what is needed under the new statutes. I think a number of men should be in the field all the time. Whether these appointees of the President are the right men I don't know.

Dr. ABBOTT. I think a suggestion was made that there seemed to be a lack of central-ity, and lack of any one point upon which the criticisms of the community could im-

Mr. THAYER. I don't think there would be any great need for any central point. This would be a different method, full of advantage to persons who need special care in regard to their education, and in regard to their personal supervision and the care of their property. There would be only the same plan for them that exists for other citizens now, to

put them under the ordinary written laws of the land. You could easily bring criticism to bear, for you would have a smaller field. I don't myself feel the difficulty. Though I can perfectly understand how the gentlemen who have been working for the mass of the people in the reservations should feel, as if bereft of something. It was also suggested that there were courts already. I remember now, what I had forgotten when I was speaking, that there were. General Crook told us in Boston that he had courts in Arizona, which exercised the Indians in a capital way in sitting on juries, and they administered justice. But what is there behind these courts? The Czar of Russia has courts, but what kind of law is administered in the court itself? What is the law of these courts? What is wanted is a court to administer the laws of the land, and although these courts are admirable, and I am glad to hear that Commissioner Price has the credit of them, they are not meant to be substituted for a court to administer the law of the land. The suggestion was made by Professor Painter, and a very keen suggestion, and one in which there is a great deal of difficulty, no doubt, that you have in this transition state to commence where citizens are springing up all the time on the reservation, and special wards are disappearing, and you have got a state of things in which it is very difficult to describe the kind of care, the kind of judicial apparatus that you would apply. Our suggestion undertakes to provide this, not in a perfect way, but in a way, and the details I have not thought worth while to go into. I admit that there are very great difficulties to be surmounted. A careful committee could find a way out, in my opinion. If I had the honor of sitting on a committee with Senator Dawes, I would undertake to say that we would find a way out. There was another point. The Dawes bill does not make a person a full citizen immediately on the allotment of lands, not till the completion of the allotment, subject to the jurisdiction of criminal and civil law. I have noticed that difficulty, and it seems to me that the language of the bill is open to criticism. I had arrived at the contrary conclusion, that it meant at the end of each individual allotment. General Armstrong threw out the idea that these Indians will need a great deal of care and protection; that they are children and must be led. This is undoubtedly true, and all that Senator Dawes said last night about the care required from this organization and the individual friends of the Indian is true to the letter, and more than he has said is true. There must be the utmost care. Nobody supposes that on the adoption of this plan, the missionary organizations, the educational organizations are suddenly going to stop work; they must continue their work with full force. And more than that, this scheme of the bill suggests and proposes that the trustee who is appointed by the court to manage the funds of the Indians, more or less, that he shall be charged with the duty of looking after them and protecting them. He has got to bring action in their name as their next friend. He is charged with that duty; he is accountable in the court. And although that duty is a big one, it is true that courts can do a great deal when they set about it.

The motion of Mr. Wood was carried.

The business committee made their report on the New York Indians.

Dr. ELLINWOOD. I want to raise the question whether the language of that report where it states the condition of these Indians should not be a little softened. In the first place, I believe the picture is too dark. I have had the satisfaction of addressing the Indian congress on the Cattaraugus Reservation, in which I know there were many truly Christian men and women. Only a few weeks since I visited that reservation and had the privilege of meeting the Indian council, composed of about half Christian men and about half pagans. There are some true men in the council, but some are in a sense pagans. There are men of a great deal of spirit. I think that the language used in this report would grieve some of them who are true Christians, even if it is not a little too severe and dark a picture. I believe it would be more judicious to have the language moderated. The other day when I listened to the very interesting remarks of Bishop Huntington, I felt that there was a little danger that the condition of things which he described in that particular reservation might be understood in this conference as just and true with respect to all the Indians at the different reservations. It would be exactly true of the Tonawanda Reservation, but at the Cattaraugus Reservation there is a vastly higher order of Christian character, I believe; but the paper has included all together.

Dr. ABBOTT. I do not think it would occur to any member of your committee to eliminate any language that comes from Bishop Huntington. We do not think that there could come anything like an overdrawn picture or expression from him. I have no right to speak for the committee, but I would propose, as a suggestion, that the preamble be stricken out.

Judge DRAPER. I do not know any reason why the conference should not state as a fact what they know to be a fact. Here is a condition of things that the people of the State know very little about, the state of Indian affairs in this State. It occurred to me that one or two phrases might be expunged, and that it might be proper to somewhat modify it. I think a fair and concise statement of the existing condition of things upon

these reservations should be given out from this conference, if it is to say anything at all upon the subject, to the end that the people of the Commonwealth may see it and become advised of the facts. I should strike out the preamble and leave nothing but the naked resolution. It seems unwise to take time to discuss the preamble. We have had war before now on a preamble.

Dr. ELLINWOOD. The language of the preamble makes no discrimination between Christian Indians and some of them who are living as orderly lives as we are, and the pagan population of the reservation, with respect to whom all that has been said is true. I object to the sweeping and summary character of the language as embracing men just as truly Christians as we are.

Professor MAGILL. I do hope that the preamble will not be stricken out; it had better be modified, because it is very important that the utterances of this conference should go forth in such a way as to be understood, and we should give a reason for requesting this great change.

Dr. BEARD. I think it must be understood that this is not overdrawn in the least. I know that it refers to the pagan portion of these reservations, and I believe that the Christian portion would express their sentiment in just as strong terms; if they were making this appeal to the State of New York, and could do it, they would do it in the same words. That don't include those in the reservation that are Christian people. What is said with reference to the pagan portion of this reservation is true, and so far as my knowledge goes much more could be said.

Dr. CHILDS. If this is to go back to any committee, they want to know what the objections are. In reference to that point where the committee changed the language, it is the language of the bishop. The strength of the action of this conference in the past has been the extreme caution with which it has proceeded. It has taken care not to put itself in a false position. I am not acquainted with the nature of the treaties with the tribes, and I should not feel prepared to say, with our present knowledge, that we are called on to make a declaration that these treaties should be abolished. It involves some very grave questions.

Dr. ABBOTT. I hope this will not be recommitted to the business committee. I beg leave to call attention to the fact that there is no "sweeping charge" here against the reservation; there is a description of things existing in this State, and to which there can be no question. It is possible that Judge Draper may point out modifications in particular phraseology, but the statement of the preamble was, "that there are nests of vice in the State that should be broken up."

Dr. CHILDS. The testimony is that a portion of these Indians are not in that condition.

Judge DRAPER. As the chairman of the committee read again the language, it occurred to me that two or three slight modifications might be made which would make it acceptable.

Mr. CAPEN offered the following resolutions of appreciation to the President for his efforts, which were adopted:

"Resolved, That the thanks of this conference be tendered to President Cleveland for the promptness with which he has entered upon the duty of carrying out the provisions of the Daves-land-in-severalty bill, and for the care which has been shown in the selection of the special agents already appointed.

"Resolved, That we extend to the President and to the Department of the Interior our hearty co-operation in further efforts to secure the most fitting men for this important and peculiar service, on the faithful performance of which the future of the Indians so largely depends."

REPORT OF THE COMMITTEE ON NEW YORK INDIANS.

This conference invites the attention of the people of the State of New York to the sad condition of things, more or less prevalent, among the remainder of the Six Nations living among them on the eight reservations. Notwithstanding some improvement, they are still, to a deplorable extent, subject to individual disabilities, disadvantages, wrongs, arising from their tribal condition, which demand public sympathy, and perhaps further measures of legislation. The continued existence, in the midst of an orderly and Christian community (notwithstanding there are some worthy Christian Indians), of nests of uncontrolled vice; where wedlock is too frequently treated with indifference; where superstition and impure ceremonies are regularly practiced by pagans, with a frequent attendance of whites of both sexes and all ages; where justice and equity, in respect to property, secured by our courts, are disregarded; where the English language is not generally known or spoken by the women and children, and by only a part of the men, and where the prevailing social and industrial state is that of a chronic barbarism, forms a phenomenon of serious and alarming import. In a large degree, this degraded condition, as is well known, is due to the tribal administration obstinately kept up by the pagan chiefs. Into

the abuses perpetrated under this unrighteous rule it is not necessary here to enter in detail. It is scarcely credible that a remedy can not be found by the wisdom, conscience, and energy of a Christian people and legislature.

Resolved, That provisions, corresponding to those for the allotment of reservation lands in severalty, to which the public opinion of the nation has been slowly but steadily growing, should be adopted. That measures should be taken to secure the abolition or modification of existing treaty obligations in the interest of the morals of the surrounding population and the character of the State, and the State government, acting in accordance with the principles adopted by the Federal Government, and in co-operation with missionary and educational organizations, should take at once vigorous measures to advance the rising generation to a higher and purer life.

Resolved, That a committee of five citizens of the State of New York be appointed by the chair to investigate the facts respecting the New York Reservation, the difficulties in the way of putting the policy into operation in this State, and to report at the next conference the result of such investigation and their judgment as to the duties of the people of the State in the premises.

The following committee to visit the President was appointed: Dr. Ellinwood, Mr. Barstow, Mr. Howard, Mr. Childs, Mr. Houghton, Mrs. A. B. Smiley, Miss Longfellow.

A slight change was made in the phraseology on the report of the New York Indians by Judge Draper and others, and it was adopted.

THIRD DAY—AFTERNOON SESSION.

Mrs. O. J. Hiles's remarks on the Mission Indians, that should have been made in the morning, were given at the opening of this session.

Mrs. O. J. HILES. The conference may rightfully ask, "Why should the dispossession of the Indians from the grants be contested, when the Indians could be placed in homesteads on reservations?" In reply, I would say, for several reasons, setting aside entirely the highest reason—that right and not wrong should be done.

1. Should the Indians, who are now in grants, be driven off they would not go to the reservations, but to the mountains or deserts; anywhere to get, for a time at least, where the white man could not reach them.

2. The length of time required to make a home on land in California would have such a disheartening effect, they would have little courage to begin again—almost anything would seem preferable. How many business men, surrounded by all the helps of civilized life, would, in case of business failure after middle life, begin anew with a reasonable hope of success? And these men would have diversions, books, papers, friends, many avenues of business from which to choose, all the amenities of social life. But what would the Indians have? A piece of land utterly useless, unless irrigated; enemies on every side, and Indian stoicism, which, unlike that of the Spartan, eats and corrodes both soul and body. Rather than begin to make new homes under such circumstances, they would either wander as far as possible, or remain in the vicinity of their former homes, work enough to buy some food and more whisky, and so be lost. The vices of civilization kill the Indians. Mr. Abbott Kinney told me that in the investigation of Mrs. Jackson and himself, they found that the population of Indian villages, located near white settlements, decreased numerically, while in villages removed from the whites, the population increased, and he gave the opinion that the sole cause of this difference lay in the abstaining from, or in the practice of, the white man's vices.

3. The Indians' rights on these grants should be contested, because so much of the best land in the reservations is in the possession of white settlers, and the water supply cut off; and although these settlers have been ordered to leave, doubtless much time will be consumed before the order is obeyed. Wealthy men will not leave peaceably their improvements so soon as they hear of this order. They have too long set at defiance the adverse decisions of the courts, to give any reasons for belief that they will hasten to obey this order. A wealthy company, which I visited, located on one of the reservations, spent very little time in trying to convince me that their claim was a valid claim; but they labored assiduously to assure me that the dispossessed Indians could earn a living, provided they would work for them. White men have not the Indians' fine sense of justice, but I think many white men, yes, and white women, too, would wander away and live on roots rather than work, either as servants or as slaves, for the new occupants of homes from which they have been forcibly driven.

4. For its moral effect upon the people, through the knowledge thus imparted, that the tide of opinion has turned, and that henceforth a live Indian will be of greater value than a dead Indian. A lady who loaned to me a report, containing much valuable information concerning these dispossessions, and who had been of great service in similar ways to Mrs. Jackson, told me that she loaned it with hesitation, because public feeling ran so high against Mrs. Jackson. And why? Because of the fear that through her

representations the white settlers would be obliged to leave the reservations, and the owners of grants be obliged to leave the Indian in undisturbed possession of their homes. A wholesome public opinion manufactured by friends of the Indians, whereby the people shall be fully convinced that the Indians have, and will continue to have, a Christian, moral, philanthropic, legal force to sustain them, is an absolute necessity for the well-being of the Indians to the west, as well as to the east, of the Rocky Mountains.

The fifth reason is that the severalty law should not be too hastily administered, and, as stated above, these Indians should not be driven away where they can not be reached when the time shall have arrived in which this law can be executed with safety; or, if reached, be so disheartened and discouraged that its beneficent ends would be defeated. But, in connection with the contesting of the grants, they should be settled on their homesteads as rapidly as safety for themselves would permit. When the reservations in California were surveyed most of the villages and lands immediately adjoining, which government had rightly and righteously intended should be included within their limits, were left out. When an authoritative survey was made the surveyor marked where the limits should have been established, but nothing has ever been done. Now when this law shall be administered all Indians who have been driven from their homes must be removed unless Government shall order, which is very unlikely, new surveys to be made. Hence, many of them having been already driven away, the removal of many more will of necessity follow. Therefore, even if some of the homes on the grants can be saved, much deprivation and suffering will be inflicted.

The following committee on the New York State reservations was given by the chairman: Mr. Albert Smiley, Mr. Austin Abbott, Dr. Beard, Mr. John A. Kinney, Mr. Craig.

The chairman read letters from Bishop Whipple and Mr. Herbert Welsh to Mr. Smiley.

Mr. Smiley was appointed a committee of one on credentials.

MR. SHELTON. I wish to give a little explanation of something I said the other evening on the question of education. You remember I said that the Government had issued instructions to its agents on the reservations which practically close every mission school until the Government school was full. I am sorry I have not the order of the Government here; I can't give the gist of it. The instruction is that any Indian pupil having once attended a Government school can not thereafter attend a mission school on that or any other reservation until he has completed his course in the Government school, and then only on a certificate from the agent on that reservation allowing him this transfer. Now, at first sight, perhaps you are not able to see how much difficulty that may bring to our mission schools. Here is a student who is compelled to attend a Government school by order of the agent. He may not attend that school four months or six months, and yet because of that he probably will not be allowed to attend a mission school for five or six years thereafter. We have had illustrations of this at our schools. For instance, the agent makes up his list of students that are attending the Government school. In one case he took one-third of our students in the mission school, and that, to the students, means they can't go back to the mission schools. In one case we were able to adjust it with the agent; in the other case I am told that we were not able to adjust it. Quite a number of our students have been retained and not allowed to return to Santee.

Question. What reason does the Government give for that?

Answer. They want to Americanize the Indians.

MR. SMILEY. I think there are some reasons for the Government order. The whole subject of getting the children into the schools in different denominations is in a muddle, and there should be some systematic plan about it. I think there are great abuses all over the country. The schools out in Indiana and the schools in the Eastern States are constantly bidding for scholars. They go and take up the scholars attending the Government schools there, and even take scholars that have been expelled from schools there, and some that are so diseased that they won't have them, and bring them to the schools in order to draw pay. You know the Government pays for the time they are in. They get a contract for these schools, and they get pupils (diseased children) under that contract and bring them East, and call it a school in order to draw pay from the Government. There are scholars that have left Hampton and Carlisle who are put into these schools. A grandfather, a father, and children and grandchildren in the same school draw pay from the Government. The whole thing wants systematic arrangement. Mr. Oberly got the right matter in hand; he saw all these abuses. This order, as I understand it, may have been made in this way: There were at Santee three schools when I was there. The Government school could be depleted by the other schools in the field. These private schools draw from it, and I suppose they do not like to have their best scholars drawn away from them.

MR. SHELTON. They were drawn away because the Government schools are so inferior. At that time our school at Santee was refusing a dozen scholars a week. If we

had room for five times as many students at Santee we could take them. One school refused over seventy-five. If the Government schools would do the same work they would be crowded. In regard to these other cases the absurdity of the Indian agent going into our schools is manifest. He confessed to me that in his reservation there were 4,300 children that could not be accommodated.

General MARSHALL. I come here representing the Unitarian Association in Boston, the organ of the Unitarian body, and if I go back without saying anything, although I came here as a learner and not as a teacher, they may think I have not done my duty. I have, as you know, perhaps, been connected with the Hampton school under General Armstrong, of whom a lady, who was one of the first to aid the school and who went down and gave her whole time to organizing the industrial work, said: "General Armstrong is a man who thinks an obstacle is not anything to hinder a person, but something to get over; and if he can't get over it, he will get as high up on it as he can and crow." And that is what we found in General Armstrong. I went down to the school ostensibly as its treasurer and one of the board of trustees, and a member of the faculty; but my chief function, as I was informed in private, was to be a sort of dead weight—a sort of ballast to General Armstrong. I was to hold on to his coat tails; that was my special function. With reference to this Indian work: When the Indians at Fort Marion (taken by that grand Christian soldier, Captain Pratt, whose selection by the Government was so providential) were about to be released and sent home, some of the youngest ones, who had been under instruction there by the benevolent ladies, said "they did not want to go back to Indian life, that they wanted to go to school." An effort was made to find a place, and Hampton seemed on all accounts to be the most proper place for them, and so a correspondence was opened with General Armstrong, and then we thought he meant to soar aloft again, and my business was to hold on to his coat tail. I had not become interested in the Indians, and most of the trustees were somewhat doubtful. Some said: "What is he going to do next?" We had our hands full without the Indians; we were burdened with work. Who was to pay for it? We had no money, and here was General Armstrong soaring aloft on another tack. We all tried to hold him down, but it was no use.

He not only soared aloft, but took the whole board of trustees with him. Now, when we got hold of his coat tails it was not to hold him down, but that we might get up. So the Indians came, and the President of the United States (President Hayes) and his secretary came to the school, and they were so much pleased with the progress that these Indians were making and with the methods of the school that they determined to make it the feature of their Indian work, and you know the result. If General Armstrong, against the advice of a good many of the trustees (perhaps a majority), had not undertaken this work, these Indians that wanted to go to school would have been scattered among private families. I think that Carlisle, perhaps, would not have been possible but for his accepting the Indians. When the President ordered Captain Pratt to go to the reservation and bring fifty Indians (we had had prisoners of war, men whose hands were dipped in blood, who still were making such progress and showing such evident efforts to improve that Captain Pratt was ordered to bring fifty). General Armstrong, however, stipulated that there should be half of each sex. For the first lot of boys that came he had raised money in the North to put up a building for them alone. He called it "the Wigwam," a two-story building, and a very nice one, better than some of us remember having when we went to school or college. A few days after the Indians came and got into their rooms, a deputation waited upon General Armstrong; they had something to ask. They began by expressing their satisfaction with the opportunity which they had to come there and very great satisfaction with the accommodations provided for them, but they were not quite satisfied. I mention this to show what good, strong sense these Indians have, and also to throw more light on the question of teaching language; they came and waited upon General Armstrong and the faculty, and asked a favor; they said: "You put two Indians in each room; the Government sends us here for three years; we want to learn all we can in that time, and we want especially to learn English. Now with two Indians in a room we shall talk Indian all the time; we shall not talk English; we won't make much progress. The favor which we ask is that you will take one Indian out of the room and put in a negro. The negro is brought up with the white man and he knows how to speak English and does not know how to speak Indian, and we shall learn with them." The proposition when first made to the negroes was not favorably received; they felt a little scared about the covering of their heads; they were quite uneasy. But the general said, "You have often expressed your great gratitude for what you have received here—for what has been done for you by Northern friends. You have even said that you would like to be able to do some missionary work for somebody. Here is an opportunity. You can teach these Indians certain things." After the general had talked to them a little while and appealed to them in that way, we called for volunteers, and the best of the negroes came forward. And they soon learned to

become very much interested in their Indians. Each negro came to me and reported regularly how he got along. One said he found the Indian had taken the bedclothes off the bed and gotten under the bed, but he pulled him out and showed him how to undress in a civilized manner and go to bed. Another had gone to bed with his boots on, without taking off his clothes; and another said his Indian had gone to bed without saying his prayers, and he pulled him out to say his prayers. By and by, when it came the Indian's turn to attend to his room, he did it better than the negro. He was more careful to get into the corners. When the next lot of Indians came to the school these Indians that had been under training from the negroes were able to do that part for them which the negroes had done for the first lot, and after that we have had no occasion to put the negroes and Indians in together. Since I have left Hampton I have been engaged as an agent of the American Unitarian Association for civilizing the Indians educationally. As you know, that body hasn't done very much. They made one attempt under the "peace policy," when the Utes were assigned to their care, but they were moved so frequently that the Government could not fulfill its own agreement to put up school-houses. We offered to do work for them since, if we could be guaranteed that the Indians would not be moved before we could get the building. But as fast as the white man wanted the land of the Utes they were moved to land that was less favorable. The late outbreak among the Utes was caused by this same greed of the white man. We have established our school in Montana among the Crows, the tribe whose boast is that they have never had their weapons stained with the blood of the white man, and that they have been constant friends of the white man. They have never had any instruction, and I suppose the reason has been that they have never given us any trouble. I was talking with Bishop Walker about it to-day, and he said it was so among the Turtle Mountain Indians—it was very natural that the minds of the missionaries should be directed towards those the most dangerous. As a consequence the Crows are degraded—perhaps the most degraded tribe of the Indians. But we have established a school about seven miles from the Northern Pacific Railroad, and there we are attempting to bring the children, and teaching them in an industrial boarding-school, but we find that the parents, as a rule, object to their children going to this school, and yet, when they do come in, they prove to be affectionate, docile, and intelligent. The difficulty is that their parents are so near—it is an argument in favor of the work in the Eastern schools, that you are undisturbed in your efforts to train the children by the presence or the appeals of the parents to the children—we are trying to get over it, but it is very hard to tell them they can't come to see their children. If we take their children and educate them and train them—teach them industries, we must take the parents and all the relatives too. We have in this school one of the first lot of Indian girls that came to Hampton. Of three children, whose photographs some of you may have seen, who came with the first lot of children, one was Annie Dawson, who has now entered the Massachusetts State Normal; another was Walter Batese, to whom she is engaged to be married; the other was Sarah Walker, who is teacher in our school for Crow Indians. She has been selected, and we are all very glad of it, to take charge of the sewing department of that school, and all my letters speak in the highest terms of her. She was one of those who came to Hampton in 1878. I would like to appeal to this body in behalf of tribes like the Crows and the Turtle Mountain Indians, who have no missionary work done among them, simply because, perhaps, they have not bothered the white man and have been too quiet. While we are trying to do our work, we have been very slow to take an interest in these people. The interest in our Crow school is growing, and I hope we shall be able to hold up our heads with the rest, and have some results to show from our workings among the Indians.

General ARMSTRONG. Miss Susan Longstreth wanted to propose this matter of teaching English only, and not Indian. She said that the Friends have never used any but English text-books; they use no Indian at all except the Indian Bible. She says that the Indians make very good Quakers; they come into their meeting, and the Friends' quiet waiting for the Spirit to move seems to be something that the Indian takes to.

Mr. SMILEY. I know that some of these wildest Indians were put off on the Friends—they have always put the wildest ones on the Friends. They have made the Modocs models, with regular temperance societies. I do not think they allow any tobacco or anything to drink, and are a regular thorough organized community; they are just as strict as any old Puritan village in New England.

General ARMSTRONG. I was there three years ago, and the agent told me these Modocs were making faster progress than any of the eight or nine tribes that are gathered in fragments in the northeast corner of the Territory. And these very Indians I see by the papers are about to be put upon lands of their own homesteading. And no Indians more fit than these murderous Modocs can be found. There is really first-rate stuff in them, and it seems to be good stuff to work at. The poorest material we have to work upon are those who have always been quiet. We have heard that the Crows were much de-

graded. The Crows are low down, dark-minded, and savage; I was there before they were removed—they are again to be moved by the Dawes bill—I spent some time among them. They had no respect for our civilization; they had no sympathy with us. There was no religious work, except the Methodists made a very small showing. The fact of merely shifting them off on land in severalty is a great forward movement for them. If that succeeds you have got some of the most dark-minded Indians brought into light by this bill.

Senator DAWES. I was greatly astonished when I heard that the severalty bill was to be applied to the Crow Indians, for my impression of them was very bad indeed. I visited them four years ago, and when I went there I was overwhelmed with the wretched, degraded, uninviting, and unattractive appearance of them. When I went there in the afternoon, I saw little boys all around catching grasshoppers and eating them. I undertook to have a conference with these Indians, and they invited me out to their graveyard, that is, to a grove which I thought was a beautiful place to have it, but when I looked up into the trees, there were the dead of the tribe. I could not sit there very well, but I got down behind one of their reservation buildings, and there undertook to hold a conference with them. They got along with me, and by and by there came a gust of wind. One of them got up and said, "The Great Spirit is mad with you, and is blowing dust in your eyes," and they all ran away. There was not one of these Indians that seemed capable of being made a man. The physician sat by me, and, as the red men came up, one by one, he told me that they were in the most distressing condition possible. "Every man," said he, "is under my care." They were moved off that place the next year, under Commissioner Price, down to a more propitious place, and now we are told there is a school there; that they are to be put on land in severalty. One of their men owns a cattle ranch of 500 head of cattle; he told me himself that when he began to work the hardest thing he had to encounter was the jests and ridicule of his fellow Indians; he said he took his squaw out with him when he began to build his fences, and whenever he saw an Indian coming, he sat down on a log, and began to smoke and set his squaw to chopping; he got bravely over that. He kept his squaw in the house now, and she did what white men's women did; she didn't do anything else, and he could work all day, snapping his fingers at those Indians who would not work. If the Crow Indians, in four years' time, can be made fit to be homesteaders and citizens, there is ground for encouragement.

Mr. BARSTOWE. It was my fortune while on the Board of Indian Commissioners to be sent on a special errand to the Round Valley Reservation in California, along the Coast Range Mountains, where I saw about twelve hundred Indians who had been gathered there to prevent their joining the Modocs in the war. The Government had sent these agents there to do this without any missionary society represented there, without any money being expended by charitable organizations, and it was a wonderful work which had been done by the agent, who was a Christian man. They had two schools in the reservation, Sabbath schools, in which were a half dozen white families, doing the work for which the Government had sent them there, and this Christian work besides. Now, it is said the best way to teach the English language is through the Indian language. They have not done it there. I went into the prayer meeting one evening conducted by the agent; half a dozen of these Indians spoke and prayed in broken English, and this was all within a year or a year and a half's time. The only school under the control of the Catholics I visited was on the Grand Ronde Reservation, in Oregon, where they have eight or nine hundred Indians with a Catholic agent and priest on the reservation and two or three sisters. I went into the schools and they were teaching English, and the schools appeared well.

General ARMSTRONG. The expression "teaching Indian" has been used a great deal in this conference. I think that Mr. Shelton will bear me up that they don't teach Indian in Dakota. I think the expression does not belong to the discussion at all. The expression that ought to be used is "using Indian." There is no teaching Indian that I know of. When you look at the results of Santee, don't criticise their methods but inquire for the results. We use Indian at Hampton only in the Sunday schools for the first year; the children gain good ideas and they use Indian to convey these ideas. When it comes to the mental part of it, the Indian may be used to convey ideas. They don't teach Indian, but ideas; the Quakers get along without it. There is more than one way to do things. We do not allow it in our schools; the students at night, both young men and women, are called to answer the question, their names being called in English or Indian. If the boys have talked in Indian during the day they answer the word "Indian," and if in English, they answer the word "English," and if the boys talk Indian they can't get over to see the girls during the week to have a good time, and *vice versa*. The English is at the front, and the Indian used only in Bible work. I think it is the spirit of the conference that to interfere with mission societies to convey ideas of God and religion, to convey the intelligence that is necessary to get along in the schools unsupported by the Government, is simply an outrage and the public won't stand it.

Mr. SHELTON. I have kept still on the language question with the exception of a few sentences yesterday. I do thank General Armstrong for what he has said. We don't "teach Indian." I have yet to find a single teacher in our Indian schools, Government or mission, but would admit that they do use the vernacular to teach the English, to convey the idea of the English. How are you going to teach the Indian the word "soul" or "God" or "heaven," or any invisible thing, without it? I have seen our teachers hundreds of times take up a hat and say "hat" till they could say the word "hat," but when you come to the invisible, you have got to use the native language to convey the idea. Results tell. "By their fruits ye shall know them." Last year, when our closing exercises were over, the students had to cross the river to take the 5 o'clock train in the morning, and we heard music before daylight and went out and found that 48 had gathered in the chapel. They were holding a prayer meeting. They asked God to give them strength to go back and preach the Gospel. We never could have brought those students to that plane unless we could have taken the gospel to them in the only language they know. Those of you who are old enough may remember the horror with which twenty-five years ago you listened to the news of the awful Minnesota outbreak; of that awful Sioux massacre; the people who had been beaten down had struck back, and thousands of lives had been sacrificed. The friends of the American Board and of the Presbyterian Church waited anxiously for the first news from their missionaries in Minnesota, and thought they had been sacrificed as martyrs to the cause, but soon there came news that the missionaries were safe. What was the reason? A woman at the risk of her life had taken these missionaries across the Mississippi River to a little island and hid them away, and for fifteen days she swam that river back and forth and carried food to keep them alive. We owe the lives of Dr. Riggs and Dr. Williamson and their children to that woman's work; but that woman's mission was the first one closed by the Government under Mr. Upshaw's act.

Dr. ELLINWOOD. I have listened here this afternoon with a good deal of interest to these discussions, in which all sides of this question were being presented.

I have been glad to hear all that has been said in favor of English in these schools, but I hope, sir, we shall not lose sight of the facts which have been presented during the conference; that we shall not lose sight of these points on which we are perfectly agreed. We are entirely agreed in reference to the desirableness of teaching the English language at all times in all ways; that it shall very soon, as early as possible, become the exclusive medium of instruction in these schools. Now, I represent, in a sense, the Dakota mission of the Presbyterian Church. That is where this subject has its chief application, and I do not hesitate to say that all the influences of the board which I represent will be directed toward the increasing prominence of the English language, so that, on anything that can be said on that subject, we are with you. Where a native Dakotan, in some little Indian hamlet, is teaching a school of his own people, and he does not know a word of English, we all agree that to say that native shall not teach the children around him in the only language which God has given him and given them is an outrage to Christian civilization. Let us hold fast to these two things: first, that we are all agreed with regard to English language; second, that we are agreed on the point that Christian people of this land will not support the idea that an Indian especially may not be made, through his own native teachers, to understand the Lord Jesus Christ, and yet we are told that fifteen or twenty of these schools are closed to-day. These are principal points that I hope this conference will not lose sight of.

Professor MCGILL. I have had during part of the summer one of the Indians from Captain Pratt's in my family. There have been about twelve or fifteen in my neighborhood working on the farms, and giving, as a general rule, eminent satisfaction. And the captain tells me that he has had during this present summer 280 in that part of the country near Central Pennsylvania, 262 of whom he has heard from favorably; 262 out of 280 doing well at farm and other work throughout the country. Through the summer Captain Pratt has done a good work for the Indian in sending out a good many young men and young women. I have heard reports all around in families this summer where they are employed, and they are all giving good satisfaction. One word about this matter of teaching Indian. I have no idea whatever that there has been any intention on the part of the authorities in Washington to prevent the things that seem to be considered here as being intended. I think they made a mistake. I believe they will take a backward movement as soon as the matter is explained to them. Captain Pratt in his school is doing all he can to discourage the use of the Indian language.

Dr. WAED. It is not sufficient for us to press the point that this order forbidding the use of the interlinear books should be rescinded. It is not simply that we must be allowed to use Indian to teach English, there are many cases in which the whole instruction must be given in Indian.

Mrs. BRUNOT. When Mr. Brunot and myself were going out to the Yakima Reservation, a very pleasant Congregational clergyman came up to us and said he wanted to tell us a little story, because he was very glad that we were going to see Father Wilbur.

He told some of his young men who were coming down for supplies that I might come up with them. I was very tired the first night, and while the rest were going to fix the horses for the night, I took my blanket and lay down. After a little while they came back. I peeped out from under my blanket and saw they were looking for something. Directly they came to me and asked me, "You go to bed?" "Yes," I said, "I was very tired." "Oh, we Indians never go bed until we talk and sing to our Heavenly Father." I can assure you I jumped up in a very short time, and I was very glad to join with them in their singing and prayers.

We reached the agency Saturday night, and the next morning bright and early we started for the Indian church. There were two churches, each of which held about two hundred. We met the Indians coming from their little frame houses. There were at least sixty of the houses there built by the Indians themselves. As we passed along and came within hearing of them, all were singing hymns. When we got to the church it was entirely full, and the women on one side with their blanket shawls over their heads, but well dressed otherwise; the men on the other side. Room was made for us by two of the young Indians. Father Wilbur told us what they were saying, as each one got up and told his experience. I have been in the white brother's Methodist church at home, and enjoyed it very much, but never in my life anything like that. There was very little praise of themselves; it was so very different from anything that I had ever heard. As they rose up Father Wilbur would say, "Well, John, glad to see you. What have you to tell us about the Lord's doing in your heart." One had fallen, and in telling the story he was broken-hearted. One old Indian got up that we heard of the night before, and he told Father Wilbur that he wanted him to give him a new name; that these Washington men might take his new name back to the United States. He got up and spoke about how he was trying to serve the Lord. Then the sisters began. As they rose up Father Wilbur said, "Well, Jane, what have you to tell us?" So two hours nearly had passed, when one of the Indians got up and said, "We want to know what is in our white brother's heart." Mr. Brunot got up and tried to speak, but was crying and could not say anything. The Holy Spirit seemed to be brooding over every one of us, and I felt very thankful then and now that I was thus permitted to be there and get a little of the baptism of the Holy Spirit. We gave some of the Indians something that was left of our meal on a little trip that they had been traveling with us. One of the gentlemen put something on a plate for them, and they all gathered together and put their hands over it and asked a blessing, and that was the way throughout all. These Christians loved their Savior; they lived up to their profession. The next day I was looking out of the window, and Father Wilbur was seated on the porch, and one after another came and asked him what they were to do. He said to me, "Why, there is Andy," an Indian dandy whom we met on our way up. He looked so very forlorn, I could not believe it. They told me that the time I first saw him he was going out on vigil; that he was one of those wild Indian tribes; that he was going through a series of hard experiences on the mountains, but he had changed his mind and came in to say something. We listened very earnestly, and he said, "Father Wilbur, I have made a change in my mind; I will come in and dwell among you; I want a house." "Well," said Father Wilbur, "You expect me to build the house?" "Oh, no." "You are going to build it yourself?" "Yes." "What led you to this?" "Well," he said, "I go out fishing, and I think, well, I will go back; I think these other Indians that have houses much more comfortable, but still I like my own ways and my manner, but in the winter I want to feel that I have a place to go back to, and when I want to come." I had felt a wonderful drawing out of my heart to this man, and when I came away I told Father Wilbur I was going to pray for him, and I sent him back the Christian Weekly. I knew it was not going to do him any particular good, but still I thought the pictures might amuse him. Father Wilbur told him I was going to pray for him every day until he got a new heart. When the paper came he took it to Father Wilbur, and asked him what it meant. He told him the white sister was praying for him. The end of it was he built his house and he brought his wife into the reservation, and during the week of Christmas they had a protracted meeting which he attended, and on Christmas day he was baptized. He kept his own name, but he took Bruno with it, and I kept up my intercourse with him, and Father Wilbur said he was a true Christian. He never sat down to a meal without asking a blessing. He died about three years afterwards.

THIRD DAY—EVENING SESSION.

The following committee on "What legal measures are needed for the protection of Indian rights?" was appointed: Professor Thayer, Mr. Austin Abbott, Mr. Philip C. Garrett.

The CHAIRMAN. The Mission Indians committee will be changed. Mr. Austin Abbott will be taken from it in order that he may serve on the committee of legal measures, and Mr. Edward L. Pierce will be put in his place.

FINAL REPORT OF THE BUSINESS COMMITTEE.

I. We congratulate the country on the notable progress towards a final solution of the Indian problem which has been made during the past year. The passage of the Dawes bill closes the "century of dishonor;" it makes it possible for the people of America to initiate a chapter of national honor in the century to come. It offers the Indians homes, the first condition of civilization; proffers them the protection of the laws; opens to them the door of citizenship. We congratulate the country on the public sentiment which has made this bill possible, on the act of Congress responding promptly to the sentiment all too tardily roused, and the action of the Executive welcoming the bill and the policy which it inaugurates, initiating the execution of its provisions in a just and humane spirit, and pledging its co-operation with philanthropic and Christian societies in the endeavor to prepare the Indian for the change which this bill both contemplates and necessitates.

II. The Dawes bill has not solved the Indian problem. It has only created an opportunity for its solution. The acceptance of allotment and citizenship by all Indians on United States reservations must be a matter of several years' time, gradually extinguishing the agency system, but requiring in consequence increased facilities for the administration of local justice, both civil and criminal, and methods of governmental supervision and protection during the transition period wholly free from partisan control. Surrounded as the Indian is by those who have little sympathy with him in his ignorance, we are persuaded that further legislation will be required to guard him in his rights and to prevent his new liberty and opportunity from becoming a curse instead of a blessing. The *method* is yet to be determined. The *necessity* is a constant fact.

III. While the Dawes bill will change the Indian's legal and political status, it will not change his character. The child must become a man, the Indian must become an American; the pagan must be new created a Christian. His irrational and superstitious dread of imaginary gods must be transformed into a love for the All-Father; his natural and traditional hatred of the pale-face into a faith in Christian brotherhood; his unreasoning adherence to the dead past into an inspiring hope in a great and glad future. In his case religious education must precede and prepare for secular education, the gospel for civilization, the story of God's love for the era in which the spear shall be beaten into a pruning-hook and the sword into a plowshare. This is the work of the Christian churches, on them the new era lays new and grave duties, because before them it opens new and larger opportunities.

IV. This work necessitates co-operation, if not combination. The work of education, which has been heretofore desultory, individual, fragmentary, denominational, must be made systematic, harmonious, organic, Christian. For this purpose the various missionary and educational bodies working among the Indians are earnestly urged to secure at once a joint representative meeting to frame some plan of co-operative action that they may not conflict with one another in the field; that they may reduce expenses and increase efficiency; and that, especially, in dealing both with the Indian and the United States Government, they may act as one body representing one great constituency, and combining their various energies to one great end, the Americanizing, civilizing, and Christianizing of the aborigines of the soil.

V. The abolition of the reservation system effected by the Dawes bill necessarily involves the largest civil and religious liberty in the work of education in the reservations, and such liberty is required in order to carry on missionary and educational work. While Government must still determine on what conditions it will make appropriations for education, and while it must control all educational operations which are supported by its appropriations, the way should be open for any and every voluntary organization to carry on instruction among the Indian tribes without hindrance or interference. Experience can alone determine what method promises the cheapest, quickest, and best results. Failures may be as suggestive of truth as successes, and no experiment should be forbidden by Government authority if it is not made a charge upon the Government purse. There is no danger of too many schools; a great danger of too few. No policy can be endured which forbids Christian men and women to teach Christian truth, or to prepare instruction in it in any way they deem right, in any part of this Commonwealth that is consistent with that civil and religious liberty which is unhampered in every other part of our land, and must hereafter be unhampered within all Indian reservations. We lay on every Christian organization in the land the duty, and therefore we claim for every Christian organization in the land the right, to push forward this work with all enthusiasm, directing their efforts according to their own judgment, not directed in them by any civil or political authority whatever.

VI. The United States Government, however, leaves this work wholly to voluntary effort. It possesses large funds equitably belonging to the Indian. These are trust funds. The Indian's greatest need is education in primary, industrial, normal, and

other schools. To hold these moneys in the Treasury while the Indians are allowed to grow up in ignorance is a misuse of trust funds. We call for an immediate enlargement of Government educational work, largely increased appropriations for it, and a full recognition by Congress and by the Department, as well as by the churches, that the educational need of the Indian is instant, the exigency pressing, the perils in delay great, and the duty of action unmistakable. We urge the immediate establishment of Indian schools at every practicable point, an increase in the number of teachers, and whatever enlargement of salaries may be required to secure efficient teachers. The most vigorous and united efforts are required to prepare the Indian for citizenship as rapidly as the Dawes bill will confer it upon him.

VII. In the work of secular education the true end must be kept constantly in view—to prepare the Indian for American citizenship. He must therefore be taught whatever appertains to successful citizenship—the economic virtues, temperance, thrift, self-reliance, the duties and responsibilities as well as the rights and privileges of citizenship; some practical knowledge of industrial arts, and, above all, the language of the country of which he is hereafter to be a citizen. The English language should therefore be made at the earliest practicable day the sole medium of instruction in all Government Indian schools; and even in purely voluntary and mission schools the English language should be brought to the foremost place as fast as the requirements of proper religious instruction will permit.

VIII. The introduction of civil service reform into the Indian Department is assential to its honest and effective administration. For the work of protection and education, permanence and purity are an absolute necessity, and neither is possible under the partisan method. We therefore demand the absolute divorce of the Indian Bureau from party politics in all its appointments and removals.

Dr. CHILDS. There is one question, referring to the discrimination used by the Government in contract schools and mission work, which it was thought should be made a subject of inquiry on the part of the committee to be sent by this body to Washington. I do not wish to waste the time of the conference, but it seems to me to be a very important feature of our proceedings. The admirable report makes no reference to that at all.

Mr. BOYD. The gentleman is right, sir. The matter was among those finally referred to the committee, and it came to them in the form of a resolution.

Dr. ABBOTT. Your committee thought the conference not ready to recommend any particular method of adjustment of the work of the Government to the various religious societies. It is a very difficult and a very perplexing problem. We have a great many religious bodies engaged in educational work in the Indian Territories and the Government working with them, and to make a partnership between one party that has no religion and another that has religion is a pretty difficult problem. Your committee recommends the appointing of a committee of five who shall call the attention of the different religious denominations to Resolution No. 4, which recommends the religious bodies to convene to secure co-operative measures of action.

Mr. BARSTOW. I think the suggestion is a very admirable one, and fair to all. What can be accomplished is a question for the future. The denominations will not show themselves to be subjected to any very strict rules. There is an endeavor to push our work, and I think we can all see the very great value there would be in that sort of conference, the laying of plans together to avoid running across each other's tracks and to secure that sort of an impulse that comes from co-operation; and I think the committee would be welcomed in any endeavor to secure greater harmony.

Dr. BOYD. I am very sure that our Presbyterian Board will be glad of such an opportunity to co-operate.

Dr. ABBOTT moved, "That a committee of five be appointed to take such measures as in their discretion seems right to secure a meeting of the representatives of such philanthropic and religious bodies working in the Territories as is suggested in section 4."

Motion was carried.

Dr. Ward offered the following resolution:

Resolved, That this conference put on record its deep sense of loss in the death of Hon. Erastus Brooks. As an active member of previous sessions of the conference, for years Mr. Brooks earnestly devoted himself to the cause of the Indian, and we have had the advantage of his wise and earnest counsel. To the members of his household we offer our sincere sympathy in their loss of a beloved and noble man.

Motion carried.

Mr. HOUGHTON was called upon to give some account of Mr. Duncan, and reported as follows:

"It is possible that most of the persons here have known something of Mr. Duncan. I have the impression, however, that some of us have not seen him and may not know of the new element that has come into our land, a thousand Indians removing from British Columbia into the dominion of the United States—into Alaska; and at the risk of

referring to some things that may be fully known to persons here, I will give a little sketch of what I know about Mr. Duncan. Those of us who were at the meeting of the Indian commissioners in January last will remember the modest-looking little Englishman who was watching with intense interest the proceedings of that meeting. Whether he was known to any person there I do not know. I was attracted by his standing in the door and watching with intense interest the proceedings. The second day, I think it was, our president seemed to have gotten hold of this man, and he made a little statement, the most fascinating, the most romantic of any statement I have ever heard in my life, and the substance of that statement was briefly this:

"Thirty-odd years ago the commander of a British man-of-war was in British Columbia and went home to England and said he had discovered a class of people so debased that they were below the grade of human beings, absolutely they were cannibals. This commander of the British man-of-war said to the Christian Church Missionary Society of the Established Church of England, if they would send a missionary to these Indians that he would carry him out free in his ship. There was a young man in England, Mr. Duncan, who was a traveling salesman. He heard of this offer and went to the society and said he would go, and he was sent. When he arrived there he was put under the care of the officers of the British fort. He was warned by all these men that his life was not worth a sixpence if he ventured among them—that if he ventured among them they would kill and eat him. Nevertheless, he learned the language and ventured among them. One of the first things he did was to teach them how to make soap, and soon he could sell a bar of his soap as cheaply as they could buy a cake of soap from the British Government, and that, I have no doubt, was applied to a good use. He probably had heard that saying, 'Cleanliness is godliness.' He erected a saw-mill, and he told the Indians that he was going to make the water cut wood, and the Indians told him if he did he would die. After he had been there a short time he was requested by the church to be ordained as a minister. This he declined, not because he had no respect for the office of a clergyman, but because he did not want to put himself above or over the people among whom he had planted his lot. One of his early experiences was to grapple with the problem which troubled our friend Commissioner Price. A whisky boat came regularly to his place, and he felt that his life was in danger unless he confiscated that boat, and he went to the governor and said he was going to confiscate the boat. The governor suggested to him that he should take out a warrant before a magistrate, which he did, and he used it to good purpose. He confiscated the boat by authority of law and stopped the whisky from coming there. He also formed a town government, he made these Indians his counselors, and he said the greatest crime that was known in that community for many years was the crime of wife beating, and he cured that by imprisoning the husband as long as the wife consented to his being imprisoned; and he said he had no recurrence of the offense but once, and then the woman was to blame. I understand that there has been some difficulty, but I do not know just what. There have articles appeared in the papers about Mr. Duncan, but according to his own report of it, the bishop of the Episcopal Church, after he had educated and Christianized and made, so far as he could, citizens of these people, undertook to impose certain forms of worship which these Indians could not understand, and therefore he resisted, and I suppose he is not now under the protection of the Church Missionary Society. My own impression is that he voluntarily withdrew, and that leading churchmen and others believe in him and are doing all they can to help him. But here comes the strangest part of the story. We, who have been abusing our Indians for a century, have constantly held up the British possessions as models in their way of treating Indians. We are constantly told that the Indians in Canada are well cared for, but one day these Indians found surveyors on their land, and they wanted to know what they were there for, and they were hustled off; but the Imperial Government of Britain immediately sent a man-of-war and took these Indians prisoners, but they said, we will fight or else we will emigrate; and that was the reason of Mr. Duncan's coming to Washington at this time. These Indians sent him, at his own expense, to ask this country—the authorities at Washington—if they might go and occupy a certain portion of Alaska which is not occupied. He was informed in Washington that they could not grant him any such thing, but to try it and go. I understood that he had an interview with Justice Miller, of the Supreme Court, and he told them to go and occupy these lands and there would be no authority to take them away, and he proposes to go. But when he came to Boston some of us got a little anxious about it, and we said to him, 'Mr. Duncan, are you not jumping out of the frying-pan into the fire? Here we have the idea that the British Government is taking care of them; that it is a benevolent and fraternal government; and how do you know but when you go into Alaska that the American people will not want your land and your possessions, and will drive you again as wanderers over the face of the earth?' 'Oh, no,' he said, 'you have got gentlemen and conferences interested here in this country in the wrongs of the Indians, and public sentiment has advanced so much that you will never dare undertake to oppress us after we get into your country.'

I said: 'We have got a great railroad in Oregon, and there is excellent water communication between Oregon and Alaska, and the lumber of this land that you are going to occupy will be wanted to build houses in New York and Boston. These merchants are going to employ people to cut the timber of your land and send it to Boston, and you will have to leave for other quarters.' 'Oh, no,' he said, 'we are so expert now that we can compete with the Yankees or anybody else. And, therefore, I think we can go on without any more advice.' He showed our committee a letter from one of the Indians urging him to come back. He said that it was very important that they should move this year. That letter was worthy of a member of Parliament. It was well written; it was one of the best letters I remember reading for a long time. It was written by one of these very Indians whose tribe had been cannibals. Mr. Duncan was a very modest man, and he gave a great many public lectures, but never asked for any money. He said so far as he was concerned he had money to take care of himself, but he said it would require money to move these people from British Columbia to Alaska. This man, by the way, has begun a suit against a great railroad company to compensate the Indians for putting a railroad through their land. This company had been ceded land by the Government, but now it refuses to pay the Indians and has taken away the church and their houses which they have built with their own hands. I suppose the Government wants it for the poor stockholders of the railroad company. They are trying to prevent them from emigrating because they have found, possibly, that they are good citizens, and that their influence on other tribes is beneficial."

Mr. AGNEW. It seems that they have already moved from the land of Queen Victoria to the shores of Alaska. Mr. Duncan has adopted the method of Mrs. Kinney in regard to letting these Indians have money. I do not know and do not care whether he has quarreled with these people or not. Here is a nation of Indians who have been made industrious people by Mr. Duncan, and now he asks for our sympathy and the sympathy of this conference. He is, I suppose, under the Dawes bill, a citizen, and all his tribe, and I bespeak for him your sympathy.

Mr. DAVIS. The conference has noticed in the testimony given here that the best results in civilization have been in connection with the preaching of the gospel. Mr. Duncan emphasizes that. It is a necessity that civilization and the gospel go hand in hand. Mr. Duncan emphasizes it most strongly, and we ought to remember in connection with his work he was entirely free to preach the gospel. It was because of this that he succeeded so well in civilizing them. He says without the gospel we cannot civilize or do general work for the amelioration of the Indians.

Mr. AUBREY, of London. I am very glad to find myself here, and have listened with a great deal of interest. We have a little matter of the kind in our own country. There is in England what is known as the "Aborigines Society of Australia and the Colonies elsewhere." I do not think, Mr. Chairman, that the old country should be held responsible for what wrongs may have been done in Canada. Our eldest daughter is rather obstreperous and given to ingratitude, and inclined very much to have her own way. What has transpired in British Columbia I do not know. We in England are obliged usually to observe a very respectful distance, and our remonstrances are not always attended to by Canada. If any wrongs have been done in this case we would deplore them as strongly and condemn them as fully as you in this conference.

Mr. SMILEY. I hope this conference will not disperse until we have done something to continue the work of the conference. The new state of things needs careful watching on the frontier, and I wish we could send out some man from this conference to watch everything on the reservations in regard to the operations of the new law.

The following committee, to gather information, was appointed: Professor Painter, General Whittlesey, Miss Alice C. Fletcher.

Senator DAWES. Good men are going out to make the allotments for these Indians, but there is no provision for their remaining there after they have done that work, and they will be likely to come back and leave the Indian to his own fate. It seems necessary that somebody should be there and stay on the ground awhile, for a longer period. It has occurred to me that this organization or company could find somebody who would be willing to go out on some of those reservations and stay there until the Indian has got the land and knows what it means. I would try and get the Interior Department to co-operate in such an effort to the extent that they would furnish him with 160 acres of land to occupy, while he is there, as his own, as an object-lesson to these men. I think there should be in every one of these reservations somebody who would have some sort of charge of at least twenty or thirty families for a year or two, until they could get their little habitations erected, or a little seed into the ground and secure agricultural implements and learn how to do things. As was said here yesterday, Mr. Lyon had on the brain the idea of assistant farmers; that was taken up by some members of Congress and an appropriation was made solely for the employment of assistant farmers on the reservations, that they could go and show the Indian how to farm, and the result was ex-

ceedingly gratifying for one or two years; but, unfortunately, in the changes and in the vicissitudes of politics it is necessary that new men should go in. We should have some good men, of the stamp of Father Wilbur, to go out among them, and if you will find some people who are willing to go and stay with them awhile, I will do the best I can with the "powers that be" to give him a place upon which he can have his own home while he is there. It seems to me a way in which the ladies could help.

Miss DAWES. A great many ladies in this conference are saying "What shall we do?" I would suggest that the ladies could send out these men, pay them salaries, so they could not have to depend upon their farms to support themselves. They could then devote themselves entirely to the Indians. There should be practical farmers sent out to help these Indians.

General ARMSTRONG. The thing is half done when you have got the right men. There are no better men for this work than Mr. Wright, of Rosebud, and Rev. Mr. Cleveland. They are remarkably fit to undertake to visit these reservations and bring to this conference the best kind of information. We are now working on plans and ideas, but there should be some work that will go right to the bottom of this thing, and there should be something done for the Indian when he goes on his land by the Dawes bill.

Professor PAINTER. Would you not supplement that suggestion by this, that these men should go to see how this work of allotment is being done before the allotments are made, to see that the best allotments are made to the Indians, and then look after them when they begin their new life on their own lands?

Senator DAWES. One man can not do it. Mr. Wright will do as much as any one man, but it is as much as he can do to look after the allotments of a single reservation. We have confidence that the men who have been appointed by the President will do their duty while there.

Miss CARTER. While we were discussing the subject, and while the ladies were saying, "What shall we do?" I could but think of the many times we have need for the ministrations of women upon the reservations. We want some women to work here and go into the homes and teach the English language and tell them how to do this and that.

CLOSING ADDRESSES.

Rev. Dr. FOSTER. Five years ago last spring there was a gathering, that I feel sure at this day was planned of God, in the parlors of a missionary on the Santee Agency. There were present at that little gathering General Whittlesey and Mr. Smiley, Indian commissioners; Bishop Hare; Rev. Mr. Fowler, the missionary; Mr. Herbert Welsh, the secretary of the Indian Rights Association; Professor Painter, who was connected with the same association, and Mr. Riggs, a member of the Santee normal school, and Mr. Williamson, in connection with the Presbyterian board of mission work. There was also present Major Lightner, Dr. Strieby, Dr. Ward and myself, representing the American Association—we three a committee for the purpose of visiting the missions. We met there that we might have a little conference and talk on Indian matters, and we discussed among other things the possibilities of allotting lands in severalty among the Sioux Indians. At the close of that meeting Mr. Smiley said to one or two of us who were standing near him he believed that gathering was worthy of living, and he proposed to invite the friends of the Indian to meet at Lake Mohonk for a conference, and that was the origin of this meeting here. It was an inspiration surely that this conference was called. I was privileged to be present at its initial meeting, and can say that no meeting of any character has ever been more delightful, more inspiring, more helpful to the Christian life. I thank Mr. Smiley personally for the benefit I myself have obtained. This conference has certainly done a work which has an influence on the country. I do not know whether to claim for the conference what the Senator has said "that this work originated at this conference, and it is responsible for the Dawes bill." I dare not take any such credit to ourselves, but I will say that while God Almighty in His infinite love and wisdom has led the people on until it has become a possibility, and while the honorable Senator has been, under God, the instrument for carrying out this work, we have certainly had something to do about it. We have considered this matter through all these years of deliberation, and to-night we meet that we may render thanks to God as we look upon a people who are coming forth into a new life. It is an era in this country. There are things which remain for us to do, of course. There is a work to be done in caring for these people, and I will emphasize this one thought here and now. We stand before the Indian with a desire to lead him on into a Christian civilization. Not a Grecian civilization, not an Egyptian civilization, but we desire a Christian civilization, and that means a great deal. Christian civilization is something entirely different from any and all other civilizations. It must have its vital force in Christianity. Civilization is a flower of the fruit. We want, in order to give these Indians Christian civilization, to get Christ into their hearts. There is no work except through the Gospel.

Dr. AUBREY. Personally I want to express to Mr. Smiley the gratification I have experienced in being here this last week. I had read of Mohonk, but now, as the Queen of Sheba said, "I have seen with my own eyes" the work which has been carried on by this Society of Friends. I even have said that if the Friends would vocally praise God I myself would be a Quaker. May God bless them, and may they flourish and grow forever.

Rev. Dr. ABBOTT. The conference was kind enough to express to the chairman of the business committee their thanks. I think whatever thanks are due are due to the business committee. It is due in the next place to the conference itself that we are united in the end which we are seeking. We have come here from our varied offices and with consecrated purposes in the aim to be sought. Our divergencies have only resulted in deeper agreement that may well be a lesson for other assemblages than this, for they also can learn how to differ in charity and make the very divergence of opinion lead to a deeper and profounder unity. We are all of us greatly indebted to our chairman. If it be true, as the Good Book says it is, that "a merry heart doeth good like a medicine," our chairman doeth good like a whole apothecary shop. He is full of kindness, wit, and good humor, and knows just how to pour oil on the machine at the right time, and it would require a great deal worse machine than ours to creak and groan with such a chairman as we have had. We are also indebted to the fact that we are in the home of a "Peacemaker." "Blessed be the peacemakers, for they shall be called the children of God." There is no such power as the power of personality, and I hope we shall all go back from this gathering with a new sense of the power of personality as it is conveyed to us in the sweet and blessed faces of our host and hostess, Mr. and Mrs. Smiley. May God bless them! Mr. Smiley was the originator of the work; we owe it to him. I know he will pardon me, for I want to say, it seems to me that God has been leading him out of one great work to another. I look over to that picture, on the wall, of that college, and think of the time when he was in charge of that institution of learning, when he was its honored and successful principal for nineteen years, and how he was willing to leave that great work and take up another; and when I look at this institution, where people of refinement and quiet disposition can come and talk and enjoy each other's company and go back to their activities with new strength, I think that our friends coming here and looking upon all these beauties of nature, inspired him to a work for Christian people that has extended its influence throughout this land. There was a stroke of genius in it; there was a thought of doing God service. When he stepped out into this work and built this place and gathered these people up here, he proved, as he has abundantly proved, that the way to success lies in the line of Christian consecration, and he did a work quite as great as he was doing in the building represented yonder. But there came to him, by and by, another thought to enlarge the usefulness God had given to him, in the rare facilities given him, by gathering together in this place this conference. For five years this work has been going on, and all this may be traced to our friend and brother, when in a distant part of the land he looked out upon the Indian and desired his good and said, "I will bring together the friends of the Indian to consult upon this matter." And under these circumstances it seems to me that it is but an act of justice that I should by the kind permission of the chair present to you this resolution:

Resolved, That the hearty thanks of this conference be extended to our hosts, Mr. and Mrs. A. K. Smiley, whose unbounded hospitality has been enjoyed by us through our sessions. In this beautiful Christian home we have been most favorably situated for our deliberations; and we desire to recognize here at this our fifth annual meeting, that the existence of this conference, and whatever good to the Indian it may under God have been enabled to accomplish, is due above all to our host, to this plan of such a gathering, first originating in his mind, to the broad philanthropy that suggested it, the generous hospitality that carried it out, and the wise executive management that gave it success.

In parting with our friends at the close of this session, we desire, while expressing to them our most grateful acknowledgment of their kindness, to assure them of our warmest wishes for their continued happiness and prosperity. Long may this unique and Christian home offer its rare privileges to appreciative visitors, and long may our honored hosts be spared to give to it the pervading charm of their influence.

Rev. Dr. TAYLOR. If I could give expression to the feelings of my heart as I think of what I have personally owed to this conference, my language might be accused of extravagance and possibly of fulsomeness, but it is not only the delightful conditions that have made this possible, of meeting apart from the usual considerations of our life to discuss these questions of such moment to ourselves and to our nation; it is not only for that we are greatly indebted to our host, but I think we owe a great debt that has been suggested for that inspiration of soul, that breadth of view, and for that intensification of purpose that must have come to all of us during this meeting, and I think we owe indirectly just these qualities of our spiritual life to our hosts who have made this condition possible in this gathering.

Mr. PIERCE. I think I am more indebted to our hosts than anybody else, because I have had more than any of you. Really, I have found it a little difficult to know why I was here; perhaps it is that I have a connection with that ancient and excellent Society of which our hosts are members. But, sir, I have one little title to come here; during the last autumn and winter I have done something for the Indian. I have left no stone unturned to secure a return to the capital of the nation of the Berkshire Eagle of this bill, upon which so much has been said.

I do not believe that in England, hospitable as those people are, there is any gentleman that has gathered any such company as this of our honorable host. I do not believe that in England or any other country there can be gathered a body of people such as meet here and to whom I have listened. I can say what you can hardly say, because I have listened without speaking, that I do not believe any such body of men and women could be gathered in any other country than this, of so much judgment, good sense, and sound principle. There is a great variety here. One sees clergymen, missionaries, men and women, persons of various denominations, of all denominations. There is only one thing lacking to add to the variety, and that is I have not seen a crank here. No man can come here and sit as I have done and listen to all that has been said without going away and thinking better of his country, of his countrymen, and thinking better of human nature.

The CHAIRMAN. I believe these resolutions voice the sentiment of the whole conference. We who have been for twenty or twenty-five years at the work in this cause, think there is great cause for rejoicing. Go back twenty years when a few of us sat down with that great silent soldier, in his room in the White House, and suggested to him certain things that we thought could be accomplished, and listened to General Grant as he told us of what he knew of the Indians, and what he had seen as a soldier on the plains. Great has been the progress since the day he established what is called the "Peace Commissioners," and invited the Christian churches of this country of ours to take hold with him in solving the Indian problem. When we think of Carlisle and Hampton and other schools that have been made possible, and that such a measure has passed the United States Congress as the Dawes bill, we have great cause for thanksgiving. Those who wait patiently must always find a reward, those who count upon the present years as nothing, who are willing to stand in their places with great faith and work, God will reward in due time. In the last days of our great poet Longfellow, as he lay upon his bed looking beyond the grave and studying the great development that he had seen, looking through the chamber of his soul, he seized his pen for the last time and wrote the lines of that poem:

"Out of the shadows of night
The world rolls into light;
It is daybreak everywhere."

Let us who profess to love the Lord Jesus Christ go from this meeting with the spirit of rejoicing and consecration as we have never gone from it before, inducing all philanthropical bodies to stand shoulder to shoulder and help us solve this problem, until these remnants of tribes are prepared for citizenship in this life, and for citizenship in that better country which is in heaven.

Mr. SMILEY replied, expressing, in a few words, his appreciation of the work done here. The conference was closed by singing the "Coronation hymn."

ROLL OF MEMBERS.

- Rev. Dr. Lyman Abbott and wife, editor Christian Union, New York.
Austin Abbott, LL.D., and wife, New York.
General S. C. Armstrong, principal Normal and Agricultural Institute, Hampton, Va.
Rev. Dr. W. H. S. Aubrey, London, England.
Miss Avery, Poughkeepsie, N. Y.
Hon. Felix R. Brunot and wife, ex-chairman Board Indian Commissioners, Pittsburgh, Pa.
H. A. C. Barstow and wife, ex-chairman Board Indian Commissioners, Providence, R. I.
Rev. Dr. A. F. Beard, assistant corresponding secretary American Missionary Society, New York.
Rev. Dr. Walton M. Battershall, Albany, N. Y.
Rev. O. E. Boyd, recording secretary Board Home Missions Presbyterian Church, New York.
Dr. Eugene Bouton and wife, principal State Normal School, New Paltz, N. Y.

- Mrs. W. H. Bradford and daughter, Providence, R. I.
 Miss Brace, Catskill, N. Y.
 Miss Bradley, Washington, D. C.
 Mrs. Isabel C. Barrows, The Christian Register, Boston, Mass.
 Miss Ellen H. Bailey, Boston, Mass.
 Rev. Dr. T. S. Childs, wife, and two daughters, Washington, D. C.
 Hon. John Charlton, member Board Indian Commissioners, Nyack, N. Y.
 Samuel B. Capen, Boston Indian Citizenship Committee, Boston.
 Rear-Admiral Carter and wife, Washington, D. C.
 Rev. William J. Cleveland, Rosebud Agency, Dakota.
 Mrs. Rev. Dr. Howard Crosby, New York.
 Mrs. W. Winslow Crannell, secretary Eastern New York Branch Women's National Indian Association, Albany, N. Y.
 Mrs. A. L. Coolidge, Boston Citizenship Committee, Boston.
 Miss Sybil Carter, associate secretary Domestic and Foreign Missionary Society, Protestant Episcopal Church, New York.
 Miss Abby E. Cleveland, Poughkeepsie, N. Y.
 Miss M. E. Coates, Homer, N. Y.
 Senator H. L. Dawes, wife and daughter, Pittsfield, Mass.
 Joshua W. Davis, wife and sister, vice-president Boston Indian Citizenship Committee, Boston.
 Hon. A. S. Draper and wife, superintendent public instruction, State of New York, Albany, N. Y.
 Miss Mary E. Dewey, secretary Massachusetts Indian Association, Sheffield, Mass.
 Rev. F. F. Ellinwood, Board Foreign Missions Presbyterian Church, New York.
 R. Emerson and wife, Illinois.
 General Clinton B. Fisk and wife, chairman Board of Indian Commissioners, New York.
 Rev. Dr. Henry Foster and wife, Clifton Springs, N. Y.
 Rev. Addison P. Foster, pastor Immanuel Congregation Church, Roxbury, Boston.
 Rev. H. B. Frissell, vice-president Normal and Agricultural Institute, Hampton, Va.
 Frank Foxcroft, editor Boston Journal, Boston.
 Miss Kate Foote, president Indian Rights Association, Washington, D. C.
 Miss Cora M. Folsom, The Normal and Agricultural Institute, Hampton, Va.
 Hon. Phillip C. Garrett, commissioner public charities, State of Pennsylvania, Philadelphia.
 Rev. Dr. Edward W. Gillman, senior secretary Bible Society, New York.
 Charles J. Gould and wife, Tarrytown, N. Y.
 Mrs. Delano A. Goddard and wife, Boston Citizenship Committee, Boston.
 Miss Julia Griffith, Rochester, N. Y.
 Bishop T. D. Huntington and wife, Syracuse, N. Y.
 H. O. Houghton and wife, treasurer Boston Indian Citizenship Committee, Boston.
 Rev. John W. Harding and wife, editorial writer Springfield Republican, Longmeadow, Mass.
 Rev. Dr. George A. Howard and wife, Catskill, N. Y.
 B. E. Hooker and wife, Hartford, Conn.
 Mrs. Augustus Hemenway, Boston Citizenship Committee, Boston, Mass.
 Mrs. O. J. Hiles, Milwaukee, Wis.
 Miss J. Hopkins, Catskill, N. Y.
 John B. Jube and wife, Newark, N. J.
 Rev. Dr. H. Kendall, secretary Board Home Missions Presbyterian Church, New York.
 Rev. Dr. J. R. Kendrick, ex-president Vassar College, Poughkeepsie, N. Y.
 Hon. John A. King, Great Neck, L. I.
 John C. Kinney, editor Hartford Courant, Hartford, Conn.
 Mrs. Sara T. Kinney, president Connecticut Indian Association, Hartford, Conn.
 Miss Susan Longstreth, Philadelphia.
 Miss Sara M. Longstreth, Philadelphia.
 Miss Alice M. Longfellow, Boston Indian Citizenship Committee, Cambridge, Mass.
 General J. F. Marshall, in charge Southern and Indian educational work, American Unitarian Association, Boston.
 Dr. Edward H. Magill and wife, president Swarthmore College, Swarthmore, Pa.
 Miss Ellen F. Mason, Boston.
 Miss Ida M. Mason, Boston.
 Miss C. L. Mackie, Newburgh, N. Y.
 Miss Sarah Newlin, Philadelphia.
 Mrs. G. W. Owen, Ypsilanti, Mich.

- Moses Pierce and wife, trustee Hampton Normal and Agricultural School, Norwich, Conn.
 Hon. Edward L. Pierce and wife, Milton, Mass.
 Hon. Hiram Price, Ex-Commissioner of Indian Affairs, Washington, D. C.
 Prof. C. C. Painter and wife, corresponding secretary National Educational Committee, Indian Rights Association, Great Barrington, Mass.
 Mrs. A. S. Quinton, president Woman's National Indian Association, Philadelphia.
 Mrs. Robinson, Brooklyn, Conn.
 Miss C. H. Richardson, Louisville, Ky.
 Rev. Dr. M. E. Striely, corresponding secretary American Missionary Association, New York.
 Rev. Charles W. Shelton, finance secretary American Missionary Association, Indian Missions, Dakota.
 Dr. Gouverneur M. Smith and two sisters, New York.
 Alfred H. Smiley and wife, Lake Minnewaska, N. Y.
 Hon. Albert K. Smiley and wife, member Board Indian Commissioners, Mohonk Lake, N. Y.
 Miss Sarah F. Smiley, Saratoga Springs, N. Y.
 Mrs. J. K. Stickney, Washington, D. C.
 Mrs. E. P. Stillman and daughter, New York.
 Mrs. I. H. Stansbury, Hampton, Va.
 Mrs. Edward Meigs Smith, Rochester, N. Y.
 Miss Laura Sunderland, Washington, D. C.
 James Talcott and wife, New York.
 Rev. Dr. James M. Taylor, president Vassar College, Poughkeepsie, N. Y.
 Prof. J. B. Thayer, professor of law, Harvard University, and Boston Indian Citizenship Committee, Cambridge, Mass.
 Rev. Dr. R. T. Thorne and wife, Middletown, Conn.
 S. H. Thayer and wife, Tarrytown, N. Y.
 Mrs. H. M. Turnbull and daughter, Philadelphia.
 Lawson Valentine, wife, and daughter, New York.
 General E. Whittlesey, wife, and daughter, secretary Board of Indian Commissioners, Washington, D. C.
 Frank Wood and wife, Boston Indian Citizenship Committee, Boston.
 Rev. Dr. William Hays Ward, editor The Independent, New York.
 Bishop W. D. Walker, member Board of Indian Commissioners, Fargo, Dak.
 W. S. Williams, wife, and daughter, Glastonbury, Conn.

F.

JOURNAL OF THE SEVENTEENTH ANNUAL CONFERENCE, WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.

WASHINGTON, D. C., January 13, 1888.

The annual conference of the Board of Indian Commissioners, with representatives of religious societies engaged in missionary work among the Indians, of Indian rights associations, and others, convened at 10 o'clock a. m., in the parlor of the Riggs House.

There were present Commissioners Clinton B. Fisk, chairman; E. Whittlesey, secretary; Albert K. Smiley, Merrill E. Gates, William McMichael, John Charlton, William H. Waldby, and William H. Morgan; Rev. H. Kendall, D. D., secretary of the Presbyterian Home Mission Board; Rev. M. E. Striely, D. D., and Rev. Charles Shelton, secretaries of the American Missionary Association; Rev. I. G. John, D. D., secretary of the Southern Methodist Board; Rev. A. B. Shelby, secretary of the Mennonite Mission; General J. F. B. Marshall, secretary of the Unitarian Board; Levi K. Brown, secretary of the Convention of Friends; Rev. Sheldon Jackson, D. D., of Sitka, Alaska; Senator Dawes, Hon. B. M. Cutcheon, M. C.; General S. C. Armstrong, Mrs. A. S. Quinton, president of the Woman's National Indian Association; Miss Kate Foote, president of the Washington Indian Association; Prof. C. C. Painter, Indian Rights Association; Rev. Dr. Edward H. Magill, president of Swathmore College; Dr. D. C. Gilman, president of Johns Hopkins University; Bishop A. W. Wilson, Baltimore, Md.; Joseph J. Janney, Baltimore; Franklin Fairbanks, Saint Johnsbury, Vt.; Thomas C. Rice,

Granville, Mass.; J. R. Stuyvesant, of Kansas; Rev. Drs. T. S. Childs, W. W. Patton, Teunis S. Hamlin, S. M. Newman, William A. Bartlett, Joseph T. Kelly, Rear-Admiral Carter, and many other ladies and gentlemen.

The PRESIDENT. This is the nineteenth annual meeting of the Board of Indian Commissioners, and they give most hearty welcome to you who come here representatives of various religious societies, etc., pledged to the promotion of the good cause to which we have been so long devoted. To all the open sessions of the board you are cordially invited. It is almost twenty years since what is termed the peace policy became a practical Government policy in its administration of Indian affairs. Twenty years ago our great soldier and peacemaker was called by his fellow-citizens to the Presidency. Among his first acts in 1869 was to call to his advice the friends of the Indians. Out of that interview came the Board of Indian Commissioners, which has steadily gone forward with your help in promoting this peace policy. We have accomplished a great deal in twenty years. When we review the Indian problem, looking at it as it was and as it is, we have great cause to go forward. We have had to conquer the enemies of our views and convince those who thought they were our friends. It is a much easier task sometimes to overthrow an enemy than to convince a friend. We have had very general harmony among the friends of the Indian, however. It is astonishing how much we have accomplished when we remember the changes we have had to submit to. I am about the survival of the fittest in this board. Since coming here I have seen five administrations, five Presidents. We have had six Secretaries of the Interior, eight Commissioners of Indian Affairs since I came into the board. Not one agent is left. Eight or ten Commissioners have come and gone, and all these come and go, but the Indian problem goes on forever. When we remember what we have accomplished through all these changes, we have still great cause to be grateful that we have held our own and accomplished something every year. There have been no great Indian wars since this policy began. The whole system of supplies has been changed, and so have the methods of delivery, purchase, and inspection. But it will not do for me to talk about these, because I should go on forever.

During the morning hour of this day we have always invited the representatives of the organizations who do religious and other work to make their reports, tell of their progress and plans for the future. In the other sessions of the day discussion of the general subject will undoubtedly come up. Will this conference ask some one to act as the official secretary?

Mr. Garrett was unanimously elected to serve as official secretary.

The PRESIDENT. Are either of the branches of the Friends' Societies present?

A MEMBER. Dr. Rhoades sent a report.

General WHITTLESEY. I have the report. He reports that they have been doing an increased work during the past year. They have charge of schools in Indiana and Iowa, and have charge of an orphan asylum among the Senecas, all going on prosperously. If there were time I should be happy to read the report. It will be published, however, so that it is hardly worth while to take the time to read it.

The PRESIDENT. Is the other branch of the Friends represented?

Mr. JANNEY read the following report:

To the Board of Commissioners on Indian Affairs:

The work done by the Society of Friends during the past year in aid of Indian education and advancement has not been great, but we feel that it has been effective in proportion to our opportunities.

We have had a continued oversight of the Indians at the combined Santee, Flandreau, and Ponca Agency in Nebraska, and have co-operated with the agent in charge thereof in an effort to make those Indians independent and self-sustaining. We have directed our efforts to a thoroughly practical education, not only of the Indian children, but of the men and women as well. We have worked upon the theory that when you shall have made an Indian understand and feel the importance and the necessity of making his own living, and acknowledge the duty of providing for his family, he will have made a long stride towards independence and self-support. Implements of agriculture are always at his command, and competent instructors always within reach. Get him once enthused with the idea of becoming the head of an independent domestic establishment, and let him once see the dignity of such a position, and the desire will come to bring it about.

This is not to be hoped for in its fullness, of course, among the older Indians, but with the rising generation it is more than probable.

Baltimore Yearly Meeting sent a delegation of Friends to visit the Indians at the Santee and Ponca Agency in Nebraska, and in their report allusion was made to the need of an instructor among the Indian women to teach them how to keep house. The houses of the Indians were sadly deficient in the essential elements of home. They noticed that the women, generally, had no idea of the refinements of the home circle, or how to get

up those simple household adornments that help so much to make the home attractive. To meet that want we are about to employ a "matron," whose duty it will be to go amongst the Indian women at their homes and teach them the art of housekeeping. From this effort we expect good results to flow.

The situation of affairs at this agency is highly encouraging. Charles Hill, the agent, is giving good satisfaction, both to the Government and to those who are in a measure his co-workers, and the morale of his corps of teachers and assistants is first rate. Those Indians seem to be making rapid strides towards an independence of government or denominational oversight, and it seems as though the time is not far distant when the members of this tribe, with the exception of the old and infirm, can safely be left to their own resources.

We continue to send literature to the schools of this agency for distribution amongst the children, and the agent reports that the papers are well appreciated. The demand always exceeds the supply.

Thus, in our small measure, are we endeavoring to help along the work, feeling that whilst we can not do much, the little good that our hands find to do must not be neglected.

With a cordial feeling of brotherly interest, we are your friends,

LEVI K. BROWN,

Secretary of the Convention of the Seven Yearly Meetings of Friends.

JOSEPH J. JANNEY,

Chairman of Committee on Indian Affairs of Baltimore Yearly Meeting.

BALTIMORE, January 13, 1888.

Mr. JANNEY. I would state that we have ascertained that some of the Flandreau Indians had money forced upon them in the way of a loan, and had given mortgages to secure it. The loans were since in danger of being forfeited, and we have sent money out to avert this.

Miss PHOEBE WRIGHT. Some clothing was sent out during the year, \$200 worth.

The PRESIDENT. Are there other representatives of either of these Friends Societies? Is the representative of the Protestant Episcopal Society present? Or the Methodist Episcopal South? Is Dr. Johns here?

Dr. JOHNS. I am afraid in view of my own interests and its rapid enlargement that if I were to speak as my heart prompts, I would need to have a time limit. We have changed our policy as to educational methods. Heretofore, we have expended a large amount in aiding the national schools among the five civilized tribes. We are now retaining the property in our own hands, and under our control, giving direction to three schools, one in the Chickasaw Nation, the Pierce Institute, having 40 children and doing excellent work, having a large building out of debt. We have another, called the Andrew Marvin, in the Cherokee Nation; it is out of debt, has a good faculty, its halls are well filled. At Muskogee our institute is under the Woman's Board. It is doing excellent work. We have about 100 Indian girls and youngladies. The school would grade with one of our academies. Mr. Brewer is the principal. There are two ladies in the faculty. That institution has cost about \$15,000, and is doing work of immense value, as it is training the Indian women of the Five Nations. The evangelical work there has been remarkable. There has been a revival every year, and additions to the church. We are now projecting another institution among the Cherokees for the benefit of young men and boys. This is for the benefit of the whole Five Nations. We call it Galloway College. It has a beautiful site of 60 acres near town. In addition to that we have representatives in Government schools at Chillico. Also one outside of the Territory. Evangelical work has been very hopeful; last year we had fifty-three missionaries, besides five presiding elders to oversee the work. Last year we had five districts and fifty-three missions. This year our work has seventy-three, showing an increase of twenty. This year we report eighty-two missionaries. The membership reports an increase during the last year of 635. Our entire membership now among the Five Nations, Cherokees, Chickasaws, Choctaws, Seminoles, and Creeks, amounts to 8,417, an actual Indian membership of nearly 8,000. The increase among the Indians is very encouraging. We have organized another district with a presiding elder and six missionaries, and stations among the Choctaw Nation alone. The presiding elder's report is most encouraging. Preaching is almost entirely by interpreters, which is very embarrassing. We are now developing a literature in their own language, for the benefit of full-grown Indians. We are training them in the catechism, etc., to give them a knowledge of the gospel.

We have worked also among the western tribes, and have four missionaries now, in addition to those last year. For the Western work among the Kiowas and Comanches we have selected the best man we have. He is there with his wife and children. A young lady volunteered to go with them. Among the missionaries we have included the wives of four. Brother Methlen calls now for two men to assist him. At the meet-

ing held last year, the Kiowas and Comanches both requested missionaries. In that council of representatives of all the tribes, the leading Comanche chief rose and asked for missionaries. It was very impressive. You can imagine the deep feeling that moved my heart when such a man stood up and said: "I have learned among people far away that the white men have a book that tells them of the true God. We have only heard faintly of the true spirit, but we learn that you have a book—a message from that God—and we want you to send men with that book and that message." We accept that Macedonian cry. We expect to do more effective work now, because the Indians are learning the lesson of self-support. At the Junata conference there was a missionary anniversary. We told them of the wants of the Western tribes. Those Indians laid upon the table \$500. I saw a young girl take off a bracelet and send it up. Others followed her example, indicating the interest they felt. I think that you will see that we are trying to do our part with respect to the evangelization and civilization of these tribes. Our field reaches about 70,000 among the different tribes.

The PRESIDENT. I am glad to add my testimony to the good work done by the Methodists among the Indians at the South. I was present at one of those love-feasts. They spoke in English, some of them exceedingly well, testifying to what the gospel had done for them. By and by an old Comanche Indian rose to his feet. He had heard what the others had said in testimony of what had been done for them, and he was rather scant of English words. He simply said: "Me feel just so, too," and sat down. I thought it was a remarkable speech, and I would commend it to our friends in the North who speak so long. The work done by the Methodist Episcopal Church South is among the best we have. While the five civilized tribes remain in their present condition, they have got to depend upon such efforts made among them.

Shall we now hear from the Home Board of the Presbyterian Church?

Dr. KENDALL. I want to add a word to what the President said about the peace policy. I am not certain that the time will not come when it will be said of Grant that the peace policy was the greatest thing he inaugurated. It has been crushed, and yet it gains every year among the American people, and I think it is gaining more and more among Government officials.

The year has been one of great encouragement. If we had planted a school where it might be observed, I don't know where it would be had it not been at Sitka. Our great advantage there is that the white man can not get there. Yet we went to Sitka and the white men have followed us. While we never had a thought of attracting attention at Sitka, we are continually visited by tourists, and the thing they see and talk about is our Sitka school. We have more testimony from that source than from any other.

Our work in the Indian Territory is just as full of encouragement as has been represented by Dr. Johns. There is a tendency everywhere to learn more about the Book and the God it reveals. Let me tell you a story. There was an old Indian agent traveling with some Army officers down the Columbia River: they had the misfortune to be wrecked. But the agent knew of an old Indian living near by, and they found his hut. The agent went in, and the Indian said: "Are you God's man?" "Yes; I am," says the agent. "Me God's man too. You got the book? Me got a book too." He brought it out; it was carefully wrapped up to keep it secure, and turned out to be an elementary primer of the American Tract Society. But it had the sacredness of the Bible in his eyes, because that book was such a sacred thing.

In our work in the Indian Territory, we have made some enlargements. At our last general assembly at Omaha there had been something in the papers about fastidious emigrants.

Somebody alluded to that on the floor of the assembly. John Hall said: "We are all fastidious emigrants in a degree except this brother," and he pointed to an Indian named Smallwood. Dr. Hall thought he might claim to be the only native American there.

(Dr. Kendall here read from the report, giving some figures as to the increase of the work.)

We have demands for increased accommodations. We can get pupils whenever we get room for them. We have laid out \$31,500 for additional improvement and enlargement of the work this past year. We have expended besides \$125,000.

The PRESIDENT. Dr. Jackson, recently from Alaska.

Dr. JACKSON. A year ago we had a mission at Saint Michaels; we could not get a building there for school purposes or for the mission family, and so last summer the wife of the missionary returned to the States. The assistant teacher died during the year. The Episcopal Missionary Society appointed a young unmarried man. Buildings have been purchased at a native village and the first Protestant mission in the interior has been established. At the Moravian Mission, at Bethel, Mr. Wyman has withdrawn, but he has left there an assistant, a full-blooded Delaware Indian, an ordained minister of the Moravian Church. He and his wife have learned the language and established a boarding-school, and are getting under way. This last summer the Moravians established a second station on Behring's Sea, 500 miles south of the first. A man and wife have been

sent as missionaries, accompanied by a young lady assistant, Miss Huber, a woman of great experience and success as a teacher. She resigned her position as head of a young ladies' school and went to Alaska. A little over a year ago a Methodist man and wife were stationed by the Government on one of the islands. His wife, who was a very efficient worker, died last year for want of medical attendance. In all these schools they are beyond the reach of all medical attendance whatever. They are also in a country where they have but one mail a year. Mr. Carter has continued his school with good success upon the island of Oonga. The Baptist schools at about the center of the southern coast of Alaska are getting along very nicely. They have a large attendance, although the Russian Church has tried to prevent the children from attending. They are forbidden by the church from sending their children to learn English. In southeastern Alaska we have perhaps the only instance in latter years of Europe sending missionaries to the United States. Some years ago a Norwegian crossed the continent and came out near the Yukon River. He published a book of travels, speaking of the destitution of the population. That book got into the hands of the Swedish Mission Board, and they have sent two missionaries during the last summer among people so anxious for the gospel that when Lieutenant Schwatka went up there they plead to have him leave with them a boy that he had taken with him from the training school at Sitka.

The peninsula of Alaska is the principal site of the board missions of the Presbyterian Church. They have seven missions. During the last summer two new ones have been established. Churches have been built. Schools are prosperous.

This summer we had two thousand tourists at Sitka. Extra steamers were run. It is becoming a fashionable tour. The Canadian Pacific Railroad Company is having two new steamers fitted out to run next summer. There will be five in all.

You remember Mr. Duncan's visit here, and his efforts in behalf of his mission to the Simsian Indians. He had about 1,000. The laws of British Columbia are very different from those of the other sections of Canada. Under them there is no possible future for the native population but extinction. Duncan's Indians were ready to face the future. They saw no choice for them under the English flag. So they tried to get into the United States. In Alaska we have no laws specially for the Indians. They can go into any court, and testify or travel as they please. But of Duncan's Indians it was said all last summer that when the final move was made, when they came to give up their work and savings for twenty-five years, they would not go. But 800 out of the 1,000 came over in a body into Alaska, and have settled on an island about 60 miles north, and have named the new town Metlakatla. The great forests come down to high tide, and they are hard at work. Last summer was very unfavorable. We have had no such cold and rainy summer for years. They had expected to be allowed to take all their property, the sashes, doors, lumber, etc., from their houses. But when they commenced to work the British commissioner forbade it. So they had to go out empty handed. One of the tourists began commiserating with them on the loss. The man stopped him and said, "We don't need your sympathy; we are happy; we have a future for ourselves and children." The steamer that took Mr. Duncan up to the new settlement had a large number of tourists. They landed at Metlakatla on a beautiful Sabbath morning. The people were very warm in their greeting, and had made a very enthusiastic reception. Mr. Duncan had two flags that were soon raised to position with a salute from the steamer and the natives. Then they sang "Praise God, from whom all blessings flow." Several tourists, one of them Colonel Dawson, Commissioner of Education, made speeches of welcome. Then they had religious meetings on shore and on board ship. It encouraged them very much. They had been told that the United States would not let them land, and that the people of Alaska did not want them. We trust that they will be remembered in your prayers, to be kept and guided in their new effort to establish a Christian settlement in Southern Alaska. Their going has had a good effect upon the other work there. It was the oldest mission on the coast, and had been held up as an object lesson. When I asked the people in any village if they wanted a teacher, they always asked if it was to make them like Metlakatla. To have these people in their midst has had a good effect. The Sitka school, which is the only real effort to reach the children (for although there are several other schools in existence, yet they are day schools only), is a boarding-school, where the children are taken from the parents, who sign away a girl until she is eighteen and a boy until he is twenty-one. The influence is therefore continuous. We have 112 children. In addition to those that are apprenticed by their parents, it gathers up all the waifs. Slavery still exists in Alaska. When we find such a child, we put him into the school. In a case of witchcraft, we take the child from being tortured and put him into the school. It is not necessary to state that it is an industrial school, where they work half the time and are in the school room the other half. We have built an industrial building during the past year, where we have a carpenter's shop, wood-carving shop, etc. We have good workmen. One of the tourists was so much impressed with their skill that he gave the funds for this department of wood carving. A hos-

pital building has been erected. This fills a great want. We now wonder that we could have got along eight years without it. We have also made a start in furnishing homes for native young men and women. Our school has been in operation eight years. Some of the boys are good carpenters and furniture makers. Like other boys they have fallen in love with girls and married them. Then came the problem what to do with them. They could go to the father's home, which is a large building 40 feet square, with all members of the family living together. But to take a young man educated in our methods of living, and compel him to go to such a home as that, is simply to re-mand him to the barbarism from which we have taken him. We have during the last summer erected three small modern cottages. One was in position when I left, and another nearly ready. These homes are under the supervision of our lady teachers. One of these married women is now employed in charge of our laundry, and is doing good service as a teacher. It is a commencement of a work that we hope may be largely extended.

The blessing of God has rested upon the preaching of the gospel. Some 200 native communicants have been received. Last winter a man came 160 miles in a canoe with his family. He said a new spirit had come upon his people, and it was such a strange thing to him that he came to see it. He settled there, and has united with the church, with his wife. If we are to have any native missionaries and teachers, they are among the children in that school to-day.

Another of these tourists was so deeply impressed with the wonderful results she saw in school that she said, "If you want to give any of them an Eastern education, let me know." That lady was Mrs. Shepard. I have brought on 8 of them, and she is to give them an education and pay their expenses and return them to us to be teachers.

Dr. RICE. I want to inquire in regard to the expenses of educating the scholars. What proportion does our Government give?

Dr. JACKSON. Congress, in 1884, declared that the Secretary of the Interior should make needful and proper provision for the education, and gave him \$25,000. The next year they gave nothing; the next year, \$15,000; last year, \$25,000. That is carrying on fifteen Government schools—six in Western Alaska and nine in Southeastern Alaska. The most successful are those which the Presbyterians had previously been carrying on. In addition to that they made an appropriation of \$20,000 for industrial education. Nine or ten thousand has been given to the Sitka school. All other work is done by the Presbyterian Board of Home Missions.

Dr. RICE. What proportion does this \$25,000 pay of the whole expenses?

Dr. JACKSON. It covers, I suppose, about one-half. The Government schools are entirely under the Government control.

General MARSHALL (for the Unitarian Mission). We have hardly felt that our work is worthy of a written report. We have had hard work among the Crows.

They have had no work except agency schools till our board established a school. The Crows have been the friend of the whites always. That has been their boast. Yet during the last year they began hostilities. The older Indians were opposed to it, but were over-persuaded by the younger men under Swordbearer's influence, who made them believe that he was the chosen agent of the Great Spirit to relieve them of all white domination. The feeling of faith in his professions was very great among them, and the older men were afraid of him. He said he had instructions from the Great Spirit and they must obey. Under his influence a band of Crows attacked the agency, but at the first fire this man fell and that ended the rebellion. The Crows had been adverse to sending the children to our school. We have accommodations for 50 in a comfortable building. Once the women and children had to be sent away for safety, and another time all hands had to seek the nearest settlement for shelter. They soon returned, but by this time nearly all the scholars had left. The children have not returned. Things have not settled down. But they will probably come back, eventually. We had 11 pupils. There is now another school on the reservation established by the Catholics, which, with the Government schools, make three in all, having a capacity of about 50 each. There are some 700 or 800 children to be educated. These obstacles are but what the older denominations have had to contend with in years gone by. They have been overcome by them, and we think we can overcome the obstacles and establish there a good industrial school that shall have at least 100 pupils. General Armstrong told the Crows they must send all their children and they have promised to do so. But they keep such a promise at their own leisure. There was no very good cause for the outbreak. The Crows are selecting the best lands on the reservation.

The PRESIDENT. The failure of the Indian to keep his promises indicates his nearness to the rest of us.

The president here appointed a business committee to consider the afternoon's work, and then called for a report of the American Missionary Association.

Dr. STRIEBY. The American Missionary Association has 5 principal stations, with 19 out-stations. The principle one is at Santee, in Nebraska, the oldest we have and the

oldest among the Sioux. It has been there about 17 years. It has industries, such as farming, blacksmithing, carpentering, etc. The work is going on well. The girls are taught in the industries of life. The religious work is represented by a church of 250 members. There were a number of additions during the past year. The school numbers 200.

Our next station is at Oahe, north of the Santee. The school is not so large. There was an increase in the number of pupils during the past year. From these two stretch out our out-stations. They are situated on the rivers flowing into the Missouri from the west. We have 19 of these, of all sorts. Some we are assisted in supporting, but they are all under our charge. The order prohibiting the use of the vernacular has stopped part of them. They are our wild schools. They are taught by the natives and the object is to introduce civilization and Christianity, and the only way it can be done is by the native language, and the Government order has stopped about all of them. It is a source of great grief to us. We had no difficulty at any one of these schools. The schools suspended are about 17 in number. We had intended to enlarge and to make two more principal stations, and have selected two good men to command them. One of these was to be at the Standing Rock Agency. Some ladies in Boston gave us money, so that we had about \$2,700 to build a hospital. The agent was favorable, but after the grant had been given objection was raised, and after we were ready to go ahead things were stopped till November 8, when we received authority to go on. The result is that the hospital and the mission building have had to be suspended. This puts it over for a year.

We have also a principal station at Fort Berthold, and good work going on. We have another at Santa Fé, and the university where the Indian branch of the work is supported by our association. Professor Ladd is making inroads upon the Apaches. If the school can go on it will do important work. We have also on the west coast a church and Sunday school and an out-station where great prosperity has come to us. We need but the money to make it all very hopeful.

Dr. SHELTON, for the American Missionary Association, said: It seems to me that the mission work for the Indian strikes the key-note of the whole Indian problem. It is twenty-five years since Bishop Whipple came here to see what could be done for the Sioux. The Secretary said: "Go tell the bishop that Washington is not the place to come to. We never move till the people move." I am glad to say to-day that Washington is the place to come to. Twenty-five years has altered the case; we come by invitation now. I believe that with the Indian in his present religious belief and superstition, the solution of the Indian problem must of necessity be by religious steps. When we reach his heart, then all other things are possible. But I believe that we shall not accomplish very much from a legal stand-point, or in our efforts to lift up the Indian, only so far as there is an advance guard of Christian work.

With regard to our own work in Dakota there has been remarkable improvement. We are building at Santee a school for forty young men. We are refusing students all the time. We have doubled the number in attendance at other places.

With regard to the vernacular I have a word to say. There are one or two of these out-stations in the American Missionary Association officered entirely by the natives. One of the last orders of the agent is to close one of these stations. That is, that the Dakotas shall not build a station and carry it on. They have ordered a man who speaks not a word of English to stop and go home. A missionary sent out by the Indian church is ordered to go home. I heard last week another fact, a quotation from the inspector. He noticed that at School No. 6 it was opened with prayer in the vernacular. "It at the end of ten days we find that this is still done we shall proceed to close the school." Mr. Riggs asked the agent to write out the order closing the school. He refused to do so.

I have spent about four months with these Indians, studying this people. It seems to me that we never had a stronger belief than is now coming from these Indians. An old man came to our station; he said he was the chief of the Ogalalla Sioux. "It is a long way off," we said. But he said, "I can not die till I see something done for my people to lift them up, and I believe it is this book of yours and these works of yours and no one else. We are surrounded by friendly faces, but not friendly hearts. I have come 150 miles to ask you for a missionary and teacher." We had to send him back without any encouragement. Seven times in fifteen months he came to ask us. Seven times he had to go back with the same answer. He told one of our missionaries the last time, "I am too old and too weak to ever make the journey again. I am going to tell them that the Christian church of America has not faith enough in us to try and help us. I am going to tell them they must die as they have lived, in their darkness, without hope." I do hope that we shall be able to reach the Christian heart of the Christian churches, and reach the pleading, dying Indian. The Indian problem is not at the West, it is right in the Christian centers at the East.

Mr. A. B. SHELLEY, of the Mennonites, spoke as follows:

I have not a report to make of our small work in the Indian Territory. I have come here, sent by the secretary of our board; but not knowing that such report would be requested, have not it with me. Our superintendent at Darlington has published a report in the last report of the Commissioner of Indian Affairs, to which you might refer. We have several schools, and are encouraged in our work. We think the main point is to Christianize the Indian. We teach them to farm, teach the girls house-work, and to support themselves.

The PRESIDENT. In behalf of the Methodist-Episcopal board, their secretaries are both absent from the meeting. They prepared their report and will put it in the hands of the secretary, General Whittlesey, so that it will appear in our report. Their work in the northern Territories is about on a parallel with that described by Dr. Johns. They have fewer districts and ministers. I was advised that during the last year there had been greater progress in church and school work than in any other year.

General WHITTLESEY here read Dr. Rhoads's report. (See page —.)

The PRESIDENT. It would indeed be difficult to boil down one of Dr. Rhoads's reports. While I think of it, will all the members be sure to write their names and give them to our secretary, in order that your names and post-office addresses may appear in our report.

I notice that Bishop Wilson, of the Methodist Episcopal Church South, is here. We are glad to welcome him for the first time into our conference, and would be pleased to hear from him.

Bishop WILSON. I judge that it is unnecessary to occupy your time. Our secretary has given you all the details. I have noted the progress of that work for a good many years with much interest. I have a good deal of concern for the future of those Indians. The work has been in progress a long time. It commenced among them in Alabama, and has steadily grown until we have a conference organized in the Indian Territory with over 8,000 members. I should have taken pleasure in preparing myself specially for a statement, but I did not receive the notice of the meeting until 9 o'clock this morning. In all the departments of the work—the evangelical, the educational, the industrial—we have been progressing steadily, with occasional hinderances,—the strifes among the Indians themselves, and some questions of finance—but in spite of all these things there has been a steady advance in the work, and a growth that justifies our claim to have as many Indians under our care as can be found under any association in the country. I look for still better results. We have the very advantageous co-operation of the women of our church. They are doing very effective and welcome work. In a few years our educational and industrial systems will result in a great change for these tribes.

The PRESIDENT. We are glad to hear these supplementary words. Is the Protestant Episcopal Church represented yet? Then, I suppose we would all like to hear from General Armstrong.

General ARMSTRONG. Just as I left Hampton I received a letter from Captain Romain, from Fort Keogh, telling of certain Indians on whose part he had taken an appeal. They were eight captive Crows. He says they are fine young men. I am trying here to see if something can not be done for them. This seems to be a chance. An Indian is never so near heaven as when he is a prisoner of war. I hope that General Marshall, having been related to the Crows officially, will do something for them. We can take them to Hampton. The Government can give them blankets, but not teachers. These eight Crows are thus where they have a chance of picking up Christian ideas. I think they will have a power for their people like those Sioux from the massacre in Dakota. That was the greatest move ever made for that nation.

These Indians have no rights at all, and can come to us without getting into a false position or making any sacrifices. Why can not we get at them in their native manhood as we do the blacks? We can not get at them because of their inability to hold their own. It is not their fault, because our method of dealing with them has been deception and perversion. There is one here to-day from the Omahas, Lieut. Thomas Sloan. I hope you will call upon him. These Montanas will go back, if properly taken up, and reach their people in an effective way.

You have heard of the Apaches in Alabama. The young people went to Carlisle, and nothing could be more fortunate for them. There are about 300 down there. This includes 130 children. I got these facts from Miss Eustis, sent down there by ladies of Boston. She has seen them, and the matter has been laid before the Secretary of War, and the work will go on. She finds that while the military are building huts, etc., yet they had to have a negro carpenter. One hundred dollars was necessary to put him in, but she was in a position to say "Go ahead and the money will be forthcoming." The case of the men is hopeless. The land is not suitable for farming, on which we must base Indian civilization. We can not teach the children; and still they are happy in a good many ways. We have at Hampton a large farm where we may lay out 5-acre lots, and get the best of them to come and learn how to do farming practically. To these Apaches something is due. We have more and more the work of taking care of the edu-

cated Indian. Among the negro it is different, but among the Indians there is no place for an educated man. The reservation life is not healthy. The Government supports them. This artificial position makes it hard. There are some out there in good position, but the white men are not friendly and philanthropic. The Indian is awkward, and they don't like to have him around. Until there is a missionary spirit among all the men in the Government service, it will go very hard with them. The Riggs have found out how to train Indians. They have found that they must give him a many-sided education. They give him a 3-hour lesson a day in each shop, so that he gets a little of everything. They have the right idea. We have adopted it at Hampton and put up a special building for it. We have a work-shop for each trade; in those we make them journeymen; but in this we take every Indian through several trades, combining the technical with the practical. In connection with this we send them north to Berkshire County. This is Captain Pratt's plan. We have been at it for ten years. He sends from Carlisle 150 every summer. We send about 30 a year to Berkshire, Mass., visiting New York City on the way. They always want to see the animals in the park. One of them, Mackintosh, says, "I want to see the monkeys and the bears; I want to see a civilized bear; when I was a boy they chased me."

The PRESIDENT. Take him to the Stock Exchange.

General ARMSTRONG. The whole business of the exchange stopped for a time when I took them there.

We have brought together the statements of the Berkshire farmers, and have also the Indians' comments upon their employers. They are generally very satisfactory. The feeling is growing in favor of the Indians, and it has done just as much good to the farmers as to the Indians. One of the pleasant things Miss Folsom could tell us is how these Indians near Barrington conducted themselves. The people there wanted to repair the church and get a Bible, and the boys contributed money and sent up a nice, new Bible. A letter has just come telling of the feeling of the people at the meeting where the Bible was presented. There would be the same feeling out West if the same thing could be done. It is the best thing we do, to surround them with civilized institutions. In the reservation schools the work must be done. But when you come away from the reservation get them far enough away. But you can't bring them East in a mass. They won't work at first. They have to be taught and tried for a year or two, and then you can send them to a farmer. You have to pick the farmer as wisely as you do the Indian. There is a great want of intelligent ideas; the central work, however, must be done. I wish there was a place to do similar work at Nashville and in Ohio.

I want to indorse what Dr. Shelton said: "You must win the heart." In our work if we do that, we find that the Indian gets an attachment for his teacher or for some person; that is the tie of civilization. The people don't understand this. We find the personal tie a great thing in our work. About one-fourth of them do relapse after they go back. The bad Indians disappoint us by becoming good, and the good ones by becoming bad. It is through the heart that they get the civilizing influences and the relation with men and women that does much for them. Make that connection and you have connected the Indian with civilization and Christianity. He may go back to barbarism, but even the worst of them may become the best. We lately had a letter from Black Hawk, who did not get along well with us, written from the Iowa penitentiary at Sioux Falls. It is full of evidence that he yielded to the civilizing influences under which he had come. I wish you could read it. It came from the heart of that Indian. It is full of prayer and devotion and manliness, and you would not believe that an Indian wrote it. You must get hold of their hearts.

My business is to fight Indian language at Hampton. I am heartily in favor of the Commissioner's order in regard to the vernacular. I read it to my boys. Said I: "No more Indian at any time." They asked if they could not have a prayer-meeting in Indian if they did not know any English. I said they could, but they must mix in all the English they could. I believe in pushing the English in all our schools. But there are two sides to it. The great proportion of them never can be reached by any English. To rule it out is to damn them. The only way is to insist that the English shall be put into the schools. But let the experienced men do their work as they find best.

Dr. RICE. I would like to know—take the Indian woman with all the long ages of degradation—do you find it possible for her to get the ideal model of a house, with curtains, pictures, etc.? Can the ideal conception how to have a house be put into her head?

General ARMSTRONG. Just as quick as she can take any other idea. We have seven cottages for families; each is furnished as it ought to be; they are built by the Indians. Some of our ladies have special care of them, and they teach them things which open their eyes at once. They get their breakfast and supper. Dinner is served at the main hall. The old Dothboy Hall idea is the one: spell window and then go and wash it. Give the Indians object-lessons. They take these ideas very quickly.

The PRESIDENT. Mrs. Quinton, the president of the Woman's National Indian Association, is here, and we will ask her presently to say a few words. Meanwhile, we would like to hear from Lieutenant Sloan, the Omaha Indian referred to by General Armstrong.

THOMAS SLOAN. I expect you may like to hear something about the Hampton school. You have heard General Armstrong speak of manliness. He gives the boys of Hampton a chance to exercise their manliness. They have a dormitory three stories in height. The officers are Indian students. Their English is not perfect, but they have learned how to take care of the building, and see that others do the same. For the government of that building, last winter we had a council that had full charge of everything going on in the wigwam. They could try any student. Since that time there has been marked improvement. I think the holidays have shown this very plainly. We have had heretofore some slight trouble, but none this year. I think that this proves that the influence of the boys has a good effect.

In reference to the order prohibiting the use of Indian, that has had a good effect. There are twelve or thirteen tribes at Hampton. The majority of them are Sioux. There is a sort of division between the mixed tribes and the Sioux. They are about equal in number. The Sioux speak Indian a great deal, and there is little social feeling, but the order has caused this to disappear. We have had the assembly room enlarged. It is always occupied, and we have books and papers, and a debating society. The speaking is entirely in English. At the first meeting only a few boys could speak English. The first rule was that every boy that attended had to speak, and had to speak in English. It was hard at first, but all are now anxious to continue it. Some of them are writing down what they want to say, and learning it by heart.

A MEMBER. Can you give us an idea of the life of an Indian boy among his own people?

Lieutenant SLOAN. I think I can.

A MEMBER. What are his aspirations and wishes? What does he look forward to?

Lieutenant SLOAN. The greatest ambition I have found is to be a great dancer, then to be a policeman, and then to be a chief in the tribe. This has been the ambition of all the young men of my tribe. By being successful in dancing they get a leading, and from that they get to be a chieftain. I refer, of course, to the Indian dance.

Dr. RICE. What is it?

Lieutenant SLOAN. I would rather be excused from giving an exhibition.

In answer to further questions, by different members, Lieutenant Sloan said:

I belong to the Omahas. I have traveled a good deal. I have had good advantages. I was a sailor for a year, and then was in the Army, driving a team.

A MEMBER. Do you feel that the severalty act has caused the trouble at the Omaha Reservation?

Lieutenant SLOAN. No, sir; the trouble with the Omahas was, that in the treaty of 1865 they had promised to them about \$10,000 a year, and there was a bill introduced that went through the Senate providing that the whole amount should be paid at one time. This would have given some families \$800 or \$900. Of course, with that prospect, there was no inducement to work, and by lying around waiting for it they neglected their crops, and when the fall came they were in poor condition. But this experience has been good for them, and during the past summer they have improved. They have found that they can not depend upon those things. I don't think the Indians would starve if they had no Government rations.

A MEMBER. Since they have no taste for agriculture or mechanics, what do the adults do with their time?

Lieutenant SLOAN. A good deal of it is spent in story-telling or in excitement. They have little to interest them. They have to create stories, dancing, singing. There is no gambling among the Omahas.

A MEMBER. What are your expectations in life?

Lieutenant SLOAN. My plan is to get as thorough an education as possible; I want to be prepared to take a position in a Government school, but I want to be independent of that. I think I should like to go in the Indian Territory rather than back to my own people; there are many who have had good advantages among us and are doing well.

General ARMSTRONG. Do Indians educated at the East desire to go back?

Lieutenant SLOAN. I think, where the proper influences are brought to bear upon them, they are anxious to help their people. Many of them who have not felt the Christian spirit are anxious to come back, after going to their tribes, and learn something to help their people.

Mr. PAINTER. There was a delegation here this last week asking that those annuities might be lumped and the money paid to them. Does that represent the larger part of the people?

Lieutenant SLOAN. I am sure that the people wish to obtain the money.

The PRESIDENT. Quite naturally.

General ARMSTRONG. Sloan represents a few who are worthy of better advantages than we could give him. There are two like him (naming them) more capable than the majority for whom the Government will do nothing. The Government will not send them to normal schools. Among the blacks at the South the leadership of a few is a great thing. We want the same thing among the Indians. The Government gives \$125 per year to two who are studying medicine in Philadelphia.

Mrs. QUINTON. Mr. Chairman and friends, I want to give an illustration about the hearts of Indian women. One of our women wanted all the flounces and ruffles on her dress just like her white sisters. In one of the Indian women's homes we found lots of little bits of civilization. Such a question was asked of one of the Indian husbands. He said, "Oh, Indian women just like other women." They want homes that are beautiful. The standard of beauty varies, of course, but they are not slow to see it.

We have been busily at work making public sentiment, in the usual lines. The society has grown. Ten new States have entered the work. We have 21 new branches, 7 in the South. Besides the lines of work for making public sentiment, the home missionary work has been going forward. We have spent about \$11,000. We have made no effort to gather money, but lately the money has come in. The home-building work was introduced by General Armstrong. We built two cottages at Hampton. At the next annual meeting after building these cottages, that department of work was adopted. Mrs. Kinney, of Connecticut, has charge of it. Four more cottages have been built, and loans have been made to eight or nine Indians for repairing their homes. Seven of these loans have been returned in part. These homes on the reservations are centers of light and civilization. They are said to be models for white people to follow. The missionary work has been in our hands about three years.

It came up in answer to an outcry for help for the needy. Over and over again we had appeals for help. We had to return them without help. But after a time we started this work. Seven mission stations have been attempted and work has been done in this way. Directly and indirectly 11 new Indian missions have grown out of this work. Our ladies have gone to churches and gathered new funds and awakened new interest. One church became responsible for the establishment of a new mission. For our national society we have a station near Rosebud, with a Sioux missionary there. This is supported by the New York branch. A new station has been begun at Fort Hall, Idaho, supported by our Connecticut branch. There is a new mission among the Omahas. It is the first time that our committee has ever opened a mission on any reservation. It will be in a central point, and was much needed. We have many friends and advisers on the reservation. We feel that the one thing to do is to get the heart of the Indian. We must get Christian principle into the man. The wild man is then gone. Therefore this work is in the hearts of the women of the association deeply. We believe the gospel is the power of God, and so we want to do everything we can to plant that gospel in places where it is not now. The women of the association have adopted Mr. Dawes' idea of sending Christian farmers to live among the Indians, taking land in severalty. Details have not yet been settled. It is believed that this is a practicable scheme. It is the essential idea in our mission work to set up model homes and give such aid as they need industrially, etc. We feel that there could be better co-operation among the friends of Indians. When there are great needs, a general conference about them would be serviceable. The Board of Indian Commissioners and the various religious societies, through their representatives, could occasionally confer and make a united effort. Our question is, What shall we do for the direct help of the Indian? A great deal is being done, but more can be done with more conference. We must also pay the debts due the Indians. How they shall be paid is a question, but it seems to us that all friends of Indians could expend a good deal of time on that line. The Indian has money. There are vast sums due him. They want a final settlement in order that they may buy their own stock, tools, houses, and churches. This is just what the Omahas said: "We don't ask outside people to help us, if we could get our own money."

The conference then took a recess until 3 p. m.

Met pursuant to adjournment at 3 p. m.

The PRESIDENT. At the Mohonk conference there was much discussion touching legislation which might be needed supplementing the Dawes bill, and a committee was appointed to prepare such a bill, to be submitted to the friends of the Indians. Professor Thayer, of Harvard; Mr. Abbott, of New York, and Mr. Garrett, of Philadelphia, were on that committee. Mr. Stimpson, a Boston lawyer, has been working with that committee. We will now hear from them.

Mr. GARRETT. I will leave it to Mr. Stimpson. There was a pretty strong feeling that some further legislation was needed, with a view to giving the Indians a chance to obtain justice, which they do not now possess. This committee was appointed with instructions to draught a bill which might be introduced into Congress, in order to accomplish the desired object. All that I wish to say now is that a great amount of time and ef-

fort has been expended, especially by the two distinguished lawyers who were my colleagues. They thought it might have been reported, having reached a mature stage, and through Mr. Stimpson's labors it has been put into the form of a bill. But a further examination of it leads to the impression that perhaps some further care ought to be bestowed upon it before it is made public. There may be some practical defects. At all events some prominent persons are desirous of going over it carefully before presenting it. But Mr. Stimpson will give a little outline.

MR. STIMPSON. I shall merely try to state a few of the things we have tried to do. It is very long and it is out of the question to read it. We have had the assistance of Mayor Prince, of Boston. I will read the first clause entire.

Mr. Stimpson read extracts from the bill, with comments, and then said: "The general object of the bill seems to be to get the Indians into the habit of living in a civilized state, and of having some protection for them, and giving them that protection till they have become citizens. It may be five years or twenty, but they will have their courts and rights of all kinds, and officers to protect those rights, and it is hoped that they will thus gain the experience necessary for them to become State citizens when that period has elapsed."

Colonel TAPPAN. Does it provide for making the Indian a competent witness?

MR. STIMPSON. It does; there is special power given in this bill to the President to veto any State law which he thinks is iniquitous to the Indians. Also special machinery by which "the next friend" is to certify to the existence of such a law.

THE PRESIDENT. This received a good deal of discussion at Mohonk, and has had the close attention of the committee. It is a difficult, delicate job to form a law which we thought had no defect. It should receive the attention of several. I was going to suggest that it might be well to associate with that committee two or three from this body, some one from the Board of Indian Commissioners, and some one from the Indian Rights Association, so that we may put with that committee some gentlemen who have had a good deal of experience in Indian affairs. They may be able with this bill to frame something to receive our approval. If the conference would approve such addition to the committee, or authorize its appointment, I think it might be very well.

MR. STRIEBY. I move that such a committee be appointed.

THE PRESIDENT. Suppose we appoint one or more from the Women's Indian Association. A woman on the floor this morning suggested some excellent points of law. I suggest that we ask Dr. Rhoades, and Mrs. Quinton, and that we send from the board Dr. Gates and Colonel McMichael, of New York. They could associate with the Boston people and at some time in the future prepare a bill we could all agree upon. If there is no objection, we will consider them as added.

At the suggestion of a member, Mayor Prince, of Boston, was added to the committee.

THE PRESIDENT. We did not reach the Indian Rights Association in our reports this morning. Mr. Garrett is of that association, and probably familiar with their work.

MR. GARRETT. I had no thought of making any report. I suppose there is no use in regretting that my colleagues are not here, the president and the secretary. They could give a clear idea of it. The Indian Rights Association has been engaged during the past year in efforts to influence public opinion in the right direction by a wide dissemination of printed matter and by circulars, leaflets, and pamphlets. Some of them were prepared by Mr. Welch, and others by Mr. Harrison. Mr. Harrison and Mr. Painter have made extended visits to the Indian country, Mr. Painter's two visits extending to California, having special reference to the Mission Indians. Mr. Harrison made an extended tour through the Northwest, an account of which is in a pamphlet which has been distributed and sent to most of you. Mr. Welch has been deeply impressed of late with the belief that no thorough reform of the Indian service is going to take place until there is some reform in the methods of the service. It is essential that the civil-service law be extended to the bureau. The President has been interviewed upon the subject; he listened very attentively, but nothing was heard from him. Within a few weeks another visit was paid to him. We have been so convinced by the strong assurances of interest in civil-service reform that the President has made that it seemed to us that he could hardly contradict his record and decline to do what seemed to be manifestly necessary for the best interest of the Indian service. At the late visit he showed a little impatience at first. He wanted to know why we did not find men to go out as agents for the salaries given. In response to that, instances were given to him on the spot in which that had been done and no attention paid to it. He was also reminded of the large number of removals made, and the way in which their places had been supplied by others who had been shown to be unfit. The President could not deny any of these statements. A letter prepared at his request was handed him, giving him a small number of other instances in which bad changes had been made. We were with him for some time, but I think it was the day after the New York election, and in the ante-room was a large number of Senators and Congressmen who wanted to congratulate the

President on the result. It was an illustration of the difficulties we have to contend with in urging upon him any such thing. I believe the President has had an interest in civil-service reform, certainly when he entered office. I can see great difficulties surrounding him now. However, we have at his request had prepared a detailed list of suggestions that officers might be placed under the civil-service law and the examination to which they might be subjected. No answer has been received. As in the case of the vernacular order, we can hardly look for anything from that quarter. I think that that committee went just as far as they could. They trenched on delicacy almost in their suggestions. He received them all courteously, I am bound to say. That is the last action the Indian Rights Association has taken in the year.

The PRESIDENT. That poor little waif of civil-service reform, what a struggle it has had to get into existence, most of the time in a state of swoon since its birth. It is like that poor girl of whom it was said:

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

Will Prof. Painter give us a résumé of the work of his association?

Mr. PAINTER. I have been here during the session of Congress, looking after the matters affecting Indian legislation. Since Congress adjourned I have been out to the West visiting some of the reservations and looking into some matters, and perhaps it would be of more general interest to speak of the visit and what I saw than of any work here. As I was starting out I called on the President and told him where I was going, and he asked me to look into certain matters in the Indian Territory and report to him. He asked me to see the Secretary, and I did so, and he made me a personal request of the same character, especially in regard to the erection of the new territory, and the removal of the Indians into Oklahoma, opening up land occupied at present by the Cheyennes and Arapahoes, feeling that they have some difficulties, and the Indians west of there were on an executive-order reservation, and might be removed. I reported that we had better violate obligations with reference to the vacant land than moral obligations and legal obligations with reference to people who are taking root. I think the friends of the Indians should wisely resist all efforts that are being made and will be made to remove these Indians. They are taking root and have a right to stay there. We gave them by treaty a reservation north of this, and then found we had no right to give it to them. And then, by executive order, we gave them the one where they now are; but we have never annulled the treaty by which we gave them the other. In regard to the condition of the Indians in the Territory, they were on the whole very deplorable. The schools are overcrowded and very badly managed. The school at Otee was one of the best I have ever seen. It seems to be doing most excellent work, but, with this exception, I did not find much good in the Government schools. There was one pretty good school at Wichita, under Mr. Collins, but he has shared the fate of most good employés. He was dropped out at the end of the year, and the majority of the schools I found exceedingly poorly equipped. The schools are overcrowded. Take that at Pawnee. At one time they had 105 children. There are 32 boys and these were crowded into six beds. The number was reduced to 85 when the measles broke out, and the clerk in charge at the subagency told me that the superintendent called the parents together and said they must take the children home. As the physician said, on a cruel March day, when the fever was out upon the children, he "fired them out." The mothers carried them on their backs, and some of them died on the way. Forty out of 85 died. The doctor said that over 30 died. The superintendent admits that 23 or 24 died. The character of the employés that have been sent there may be truthfully represented by what a Senator told me yesterday. There was a Methodist minister who was a missionary among the Indians. His wife was employed as a seamstress. The condition of his being there was that his wife should receive a salary. A new agent said that he was not going to have any of those — Methodist ministers about his agency. He struck off the wife's name and sent the missionary away. This is very largely the character of the employés at most of the posts in the Indian Territory. The teachers, superintendents, and agents do not represent such phases of our Christianity and civilization as we wish to have introduced. There are honorable exceptions, but they are few. There has been a very marked deterioration in the force engaged in the Indian service.

I went to California and looked after the Mission Indians. We have been conducting some actions for the Indians against whom ejectment suits have been brought. I found also that on some of the reservations intruders had gone in. I said to the President last fall that he could not do some things such as the rights of those Indian require; that must be done by Congress. But there are reservations there set apart by

the Government for the Indians. White men had settled there and driven the Indians away, and it was for him to say that they must be cleared out. He said they should go. He issued an order for the removal of intruders from the Capitan Grande Reservation. There was some delay and postponement, and I went to see about it. I found that petitions had been sent in that they be allowed to stay, representing that they were good men, and that there was plenty of land for everybody. I said to the President that the land all lay along two little streams. The whites had all of that. There was but little of it. As to there being but few Indians there, when a white man said an Indian must go he generally went. The military were instructed to put the intruders off. Since then I have been there. The agent said yes, they had been put off. But he said the Indians had not gone back. I went over to see about it. I found that one man who some years ago had rented the privilege of keeping bees, showed the Indian a patent for the land, and the Indian had gone. Their burying-ground was on this ranch. They could not go near it. The man had opened a liquor-saloon in the house; he had removed that about a quartar of a mile away, and that was the only removal that had been made in clearing the reservation. His stock was all on the ranch, and there were five saloons on the reservation. A water company was building a flume across the reservation for the white men. I found the agent of the Department of Justice, gave him the names of parties, saw General Miles and asked for troops, and they were sent over. When I came from Los Angeles they had seven men in jail for a state's-prison offense. We have made a little start towards clearing that reservation. I do not doubt the President's good intentions, and those of our late Secretary, but between the issuance of the order and its execution, at such great distances there are a great many unreliable people, and the good intentions of the President are not carried out. I am always driven to my cranky position that it is almost impossible to do anything with the machinery we have. It comes back to this, that the churches have got to do this work. If we can not get it out of political control, I see no chance for this work of Christian civilization, except as the churches may do it. There are counteracting influences. I do not know where they are, but there are some. There is somewhere an influence that is antagonistic, and that is interfering largely with this work.

The PRESIDENT. Nevertheless, we make progress in spite of all these things. We should have been twice as far ahead if we had had the right instrumentalities. For your comfort, let me give you a few figures from the report this day made by the Board of Indian Commissioners.

(The president here read the table on page 11.)

Mr. J. W. Davis, of Boston, expected to be here and give us a report on a visit among the Dakota Indians. I have the following letter from him:

"32 SEARS BUILDING, BOSTON, *January 12, 1888.*

"MY DEAR SIR: Up to the last hour to-day I have been striving to secure release from pressing duty and attend your meeting to-morrow, according to General Whittlesey's kind invitation. Disappointed in this, I dispatch this letter by express to lay before your board a matter that needs careful attention.

"When visiting the Dakota reservations in October, I found that in the allotment of lands on the Yankton Reservation up to that time there had been no timber lands granted, and since I left the policy of reserving the woodland has been more fully developed, the agents trying to make the Indians more contented by appealing to the tribal spirit, saying it would be much better to own it in common.

"This is of course contrary to the spirit of the severalty law, and the general policy of the Government to substitute individual for tribal interest. And the Indians are beginning to be more suspicious that it is part of a plan for the whites to have the land by and by, and they will burn it all off rather than permit that. They say that the agent tells them the Commissioner orders them thus to reserve the woodland.

"Just here let me say that the whole management in the introductory work of allotment, ending in the calling in of troops, was utterly unnecessary and foolish, and this I know from sources entirely independent of the missionaries at the agency. And cowed as the Indians are by that exhibition of force, following up the exhibition of domineering temper on the part of Inspector Bannister, it is the more urgent that we voice a protest for them and ascertain whether instructions have gone forth from the Department to reserve the woodland, or private interest has secured this action.

"Please have a vigorous committee care for this. I have delayed too long in the effort to come myself to write more. With regards to all the friends gathered,

"Yours, truly,

"J. W. DAVIS.

"General CLINTON B. FISK, *Chairman of the Board of Indian Commissioners.*"

Colonel McMICHAEL. I would like to inquire of Mr. Painter whether he can give us a statement of facts in regard to this letter. We have a very encouraging law, but its usefulness will depend upon the spirit in which it is executed. We should, I think, inquire as to the manner in which these lands are allotted, as indicating the spirit of the Government toward the Indian. It is important that we should live up to our contract. I address my inquiry to Mr. Painter, because I like the candid spirit in which he tells us facts, even if they are not all pleasant.

THE PRESIDENT. Mr. Painter, can you give us some unpleasant statements about this?

MR. PAINTER. I don't like to be in an unpleasant position always. When the bill was before the President I had an interview with him, and said that the association had been anxious to pass this law, and it was the last bill with the Indians as far as land was concerned. We were ready to co-operate with him to any extent. We would designate the best reservations on which to begin the work. We would send some one there to look after the service, and after the allotments, to see that the good land was not reserved for the white man, but given to the Indians. We would co-operate in making it a success in any way we could. He thanked me, and two months afterwards I called and found that he had remembered what I said, and said, "I intend to hold your friends responsible for the fulfillment of the promise you have made." He said he wished to move slowly. He has asked for the nomination of persons suitable to do this work, and nominations have been made. The Department has accepted two of them, but other appointments have been made without our knowing anything about them. How good men they are I do not know. Miss Fletcher was sent out, and three others that we knew about. The President has gone much faster than he intended to go. I think the pressure has been very great and urgent from the frontiersmen to open up these reservations. I think the allotments have been made complete on only one reservation, and everything has been done very satisfactorily indeed to the Department and to the Indians, and those who nominated him—Mr. Lightner. We are very desirous that he should be sent into Southern Colorado to allot the lands to the Utes. We feel a good deal of anxiety in regard to this. It is a critical point now, and all that can be done to hold the Department and the Executive to a sense of responsibility to the country for the honesty of this work should be done, and at once. I think when the spring opens that this work will go forward with more rapidity.

THE PRESIDENT. It may interest you to listen to what the board will say to-day in their report. We have been watching this very carefully.

(The president then quoted from page 6 of the report.)

Colonel McMICHAEL. The answer that was made to the inquiry is very hopeful and encouraging, and especially in the description of the attitude of the President upon this subject. We can all understand that in his position many subjects are brought to his attention, and with great earnestness, and where he has exhibited such a friendly spirit, could we not strengthen that purpose by our expression in this general conference, of interest that we felt in the subject, and perhaps formulate some agency in the way of a committee that should exist during the year, to inquire and assist in that matter, so that we might manifest, not merely the interest of the board, but that very large constituency of the people that is so ably and influentially represented here. In this way we might give response to that expression which was given to you. I do not propose to formulate a resolution, Mr. Chairman, but I simply suggest this that it may make this giving of land in severalty one of the subjects for the committee to consider.

THE PRESIDENT. The business committee are now considering something to submit to us. Will Colonel McMichael go in and see them, and suggest something of that sort to them?

At Mohonk we instituted a new thing, a bureau of information. Miss Dawes was constituted that bureau. She was to receive such information as she could, to hear and answer all inquiries from any quarter touching Indian affairs. I see Miss Dawes is present, and I should be glad to know how it is coming on. It was the last piece of furniture we put in.

MISS DAWES. The bureau is rather shaky, and the drawers don't open very well. I have found it to mean that I should give my advice in all quarters where it was not wanted, which I have always done. I did not expect to give a report, but knowing that General Fisk is always calling on one for the unexpected, I have brought some figures with me.

Fifteen societies have applied to me for work. This was for the purpose of bringing them into closer relation with the work to be done. The results corroborate the impression that led to this section of the work. They all say: We have a society rather weak, and if they had an object to work for they would take more interest in it.

Five individuals and three Sunday schools have also applied for work. One of the societies was that of Vassar College. Another instance was that of a lady who had a

class of boys to put into communication with Indian boys. Two men have applied for Indian boys to work on the farm. Two ladies wished to be missionaries, and wanted to know where they should go. All these cases were put in communication with the work they desired. The letters came to me from all over the country. Besides these, I have been requested to give information in reference to educational work, industrial schools, the proper conduct of educational institutions, difference between the Indian Rights Association and the Defense Association, and many other things of which I know nothing. Many of them were referred to Captain Pratt, General Armstrong, Mrs. Quinton, the Misses Goodale, Miss Fletcher, some of the Indian agents, etc. The agents reply with the utmost cordiality. Among the various things that have been done, two societies have been referred to the Albuquerque school, and did something for it; seven Christmas boxes were sent out. Through Miss Fletcher some very generous contributions were sent to the Winnebagoes. The Indian Rights Association promised some money to her, but we have not yet heard definitely from them.

The PRESIDENT. It is a very promising concern.

Miss DAWES. Three hundred and fifty dollars has been collected for an Episcopal boarding-school. The Turtle Mountain Indians, partly through the bureau of information and largely through Miss Dewey's efforts, have had ten barrels of clothing sent them and ten more are on the way. The agent writes of the receipt of ten barrels and the expected receipt of the other barrels. Besides this, \$3,000 had been appropriated for food for these Indians. So I think you may be assured of their comfort during this winter. The correspondence of this bureau has been very large. I am continually in receipt of these letters. I shall be very glad if you will advertise me as widely as you can.

It is customary to make a report of expenses. The expenses of this bureau have been \$3.37.

The PRESIDENT. We are all very grateful for this work, and to see that there is entire harmony in the management of the bureau. I am delighted that so great success has followed the establishment of it. Is the business committee prepared to report?

General ARMSTRONG. The committee have to report the following resolution:

"Resolved, That this committee have examined with great satisfaction the three following bills prepared and introduced by Senators Dawes and Teller, and your committee refer them to this conference for examination and indorsement, if approved of by you."

General Armstrong first read S. 1095, entitled "A bill to provide for the compulsory education of Indian children."

Dr. CHILDS. Is five years long enough to do justice to Indians taken at eight years of age?

General ARMSTRONG. Well, sir, they ought to be under subjection from six to eighteen. No consecutive education could be put into five years. The bill proposes to furnish the Indian with an intellectual outfit. I think a good school maintained for nine or ten months in the year for five years will give them the mental part of an education. The industrial part should be kept in hand all the time.

Dr. CHILDS. If you take a native American boy at six years of age and give him five years' education, you don't make much of him.

The PRESIDENT. Senator Dawes is present; we should be glad to hear from him.

Senator DAWES. After you get through.

The Conference then unanimously recommended the passage of the bill, and after some discussion, S. 1227, entitled "A bill authorizing the appointment of a superintendent of Indian schools and prescribing his duties," was approved.

S. 928, entitled "A bill in relation to marriage between white men and Indian women," was then read.

Senator DAWES. It is necessary for me to state that that bill has created a great rum-pus in the Five Nations, and they have caused great opposition to be made to it. And the committee have been induced, in order to get the bill through Congress, to except the Five Nations from its operation. This sort of business has been carried on among the Five Nations more than anywhere else, and they by treaty have had conceded to them by the United States an autonomy which none of the other tribes have, and the United States is not yet prepared to legislate for them. It is fast coming to that point, and very soon we shall have to deal with them as we deal with other parties. It has been thought by the committee not wise to raise a question all admitted to interfere with their autonomy and so get all the good there is in the bill. Therefore the committee have decided not to have it objectionable to the five tribes. We are all the time temporizing; we find it necessary. While it is proposed to except them, it is not because they ought to be excepted, but on the ground that if you can't get all you ought to get, get all you can.

Bishop WILSON. I regret to hear that that exception is made for several reasons. In the first place, that line of movement has gone quite far enough among those Indians. It is not only harmful to them, but to their prospects. It threatens them with a class of things that might seriously impair them. It is hardly an interference with their

rights or autonomy. It takes hold upon the white men, not the Indians. I think the United States has a right to control all its citizens in the entire country as to alien relations of that sort. The right of expatriation has been allowed, but hardly in such cases as that. I wish the committee could be convinced of the great evil of that exception.

Senator DAWES. The gentleman does not quite see what I mean. It is not what the United States shall do with its own citizens, but what status the Cherokee Nation, for instance, will give that citizen when he is down there. You attempt to say the Cherokee Nation shall not admit a white man with an Indian wife to any rights down there. The evil is apparent; the nations themselves begin to understand it. They have enacted that no white man shall marry an Indian woman till after a commission shall pass upon his fitness to become a citizen of their nation. It is apparent that if we undertake to interfere with what they will do we raise a question at once which we are trying to avoid till we can take the jurisdiction of the whole Territory. The committee discussed this question, and all agree that it ought to apply to them; so that it is only a question whether they will attempt its application to all the Indians within the United States and lose it altogether. I think it wise to leave them alone till we are prepared to exert our authority over them. This must come, and anything that will make it come speedily is to be desired. At an early day I think they will desire to be a part of the Government of the United States, and will be admitted as a Territory under our Government. The railroads tend to bring this about; we shall be relieved of all their quasi courts, the strange school system, and all this. Suppose you pass this law applicable to these Five Nations and they dispute it; we can not enforce it; they enforce all their own laws.

Bishop WILSON. If the United States refuse to admit the white man's double relation to them, how then?

Senator DAWES. It is not of the slightest consequence to him while he is there. All his interest is to see that the nation recognizes him. He gets a foothold as an Indian, so that he can trade and acquire property.

The PRESIDENT. We recognize, of course, the difficulty of doing anything for the Indian Territory. They have resisted the introduction of the United States court, although they agreed to it.

Senator DAWES. A special committee of the Senate have been appointed to settle that question.

Bishop WILSON. Are there not some classes of offenses now tried by United States courts; did they not take some over to Fort Smith?

Senator DAWES. When a white man commits a crime upon an Indian or an Indian upon a white man, then our courts have jurisdiction. That arose from a special provision in the treaty of 1845.

The PRESIDENT. The best part of the Indians that I come in contact with is that they see the inevitable. They will have, in the not distant future, to submit to the change which must come. The surging tides of civilization around them demand it. Half the woes I have had to do with in the Indian Territory come from the white men that go in there, marry Indian girls, become Indians, get property, and become, to a great extent, the governing class down there.

The bill was then approved.

General Armstrong then proceeded with his report, and offered a set of resolutions in regard to the order forbidding the use of the vernacular in the schools.

General WHITTLESEY. Before taking up that resolution I want to call attention to another matter, and to offer the following resolution:

"Resolved, That this conference urge the adoption of the bill for the allotment of land to the Indians of Round Valley Reservation, California, recommended by the President in his message of January 5, 1888."

I have not a copy of the bill, but it is substantially the same as that passed in the Senate last winter, but which failed in the House. Now, to present this matter here, I can not do better than to read a single paragraph from the forthcoming report of the Board of Indian Commissioners. (See page 13.)

I suppose you have all seen the message of the President. I have it here, but will not read it. It is quite as emphatic as the language which I have read with regard to the wrongs of those Indians. I hope that this conference will recommend the passage of that bill.

Senator DAWES. I visited the Round Valley Reservation two years ago, and made the report to which General Whittlesey refers, and in that is a map showing how much is left to the Indians and how much for the white men. It was originally a valley of 25,000 acres, the finest I ever saw. When it was set apart for the Indians it was supposed to be fertile enough to support all the Indians in Northern California. It is up in the mountains, 210 miles from San Francisco: 100 miles of railway and 110 miles of the wildest and most romantic wagon-ride that I ever experienced. Twenty miles off, on the

top of the mountain called Sanhedrim, you see over the deep gulch Round Valley, set apart for all the Indians in Northern California. In 1871 three men came to Washington, one of them the superintendent of Indian affairs in California, and suggested a rectification of the lines of the Round Valley Indian Reservation, and induced Congress to pass a bill, the result of which was to exchange all of this Round Valley but 5,000 acres for about 100,000 acres of this mountain, and Congress passed that bill without knowing what they did. In about six months those three men were the owners of those 20,000 acres, leaving the rest for the Indians who were moved off. The white men had occupied every foot of the mountain land. One of them had 10,000 sheep there; another was a Representative in Congress here for the last four years. A map of the whole region is in this report, with the lands occupied by these people, who crowded the Indians upon about 3,000 acres; the other 2,000 the State has sold, as swamp land, to individuals. These Indians are the most industrious and quiet I have ever met. Two hundred of them went off of their own accord, and bought for \$1,500 a tract of land and put up their little shanties, and are raising grapes and hops, and are self-supporting. The rest are fed by the United States, who purchase the beef of the men who live on the land the Indians formerly lived on. Mrs. Quinton has induced two young ladies of this vicinity to go out there, and she has had some of the most charming letters from them. They are at work there, and are doing all that can be done for the spiritual and intellectual welfare of the Indians. But their poor protégés suffer greatly on account of the white man's rapacity for the Indian's lands.

The Government has made two or three feeble efforts to get these white men off, but they have never succeeded. The condition of the thing has become not only an outrage, but a matter of serious consideration to those who do not care to see people starve to death in the midst of plenty. The valley is very rich, and so fertile is it that it can not be purchased for \$300 per acre. If the bill which was introduced and which passed the Senate at the last Congress shall become a law, the President will have power to set these people off, and to pay each one who had any rights there when this bill passed, to settle with them for that, and then to give the Indians what their personal needs require of that land, and capitalize the rest for their benefit in a fund in the Treasury.

The PRESIDENT. What a terrible story that is. The same individual who made the trouble in the Garden of Eden seems to be making the trouble there.

The resolution of the business committee was then discussed at great length by Dr. Kendall, Dr. Strieby, General Fisk, General Marshall, Senator Dawes, Dr. Morgan, President Gates, Dr. Childs, Dr. Johns, Dr. Shelton, and General Armstrong, but was finally withdrawn. The conference then adjourned.

In the evening a meeting was held at the Unitarian Church under the auspices of the Woman's National Indian Rights Association. After prayer by Dr. Shippen, the president of the Board of Indian Commissioners, General Fisk, introduced the Hon. S. W. Peel, chairman of the House Committee on Indian Affairs, as chairman of the evening. After a few introductory remarks the chairman called upon Mrs. Quinton, who said: The women of America are moving through not only church organizations but in 33 States through organizations of good women, who are doing what they can for Indian homes.

The first few years were devoted to making known the condition of the Indian. Then the Indian Rights Association came into existence for securing law and maintaining their rights. The women's attention was then turned at once to something more than might be done among themselves. Still later the work of Indian-home building began. It started at Hampton. That line of work has met with growing favor. Six cottages are occupied by Indian families. Loans have been made to help the Indians to repair their homes. We hope now to send farmers to reside among the Indians who are taking their lands in severalty. Our local organizations have a choice of their work. They usually devote themselves to one or the other of them. This Washington branch is doing a grand work here. Its president is Miss Kate Foote, and one of its active workers is Miss Dawes. Twenty-one new branches have been organized this past year. We hope to get a good organization in every State and Territory.

The next speaker was Dr. Shelton, who said: The first impression that comes to one studying the problem is discouragement. I have been told recently by good people that it is high time that the Indian problem was dead and gone. There is a certain class of people who bring up, first, the amount of money spent; second, the small results; third, the dying out of so many Eastern tribes, and the assumption that the Western tribes are dying out at the same rate, and that the whole problem is passing away. But the Indian is not dying out. Careful research demonstrates that he will not die out. When you think of all he has passed through, and look now at what is being done for him, we have every reason to believe that he will not die out.

Is there any reasonable result to-day from all this expenditure? We have spent \$500,000,000 trying to exterminate him with the rifle, and have failed. I believe the so-

lution of the problem is the extermination of the savage, but in this way: with the gospel we can exterminate the savage and make a man of him.

The agent is often said to be the enemy of the Indian; but I do not find it so.

The giving out of rations by the Government stands in the way of the work that ought to be done. This giving out of rations not only blocks our work among Indian men but breaks into all the mission work. They have to go to get their rations every two weeks. The Sabbath work is broken into because the issue day is Monday. The worst influences are brought to bear upon them. I have seen Indian families come back, having been so long on the road that all their two week's rations were eaten up by the time they got there. The fact that the Indian will not work may be explained on the ground that the Indian serves a god who would not let him work. The solution is: give him the God of the American, then you have opened all the rest to him. Till he has the gospel you have given him nothing.

The next speaker was Lieut. Thomas Sloan, who said: What good comes of the Indian? I have seen an illustration of it among the Omahas. Over thirty years ago Rev. William Hammond came among them. He worked a long time without success. But an organization was made among the Indian men to exclude liquor. Any man who was caught having it was to be whipped. In the past few years there has been no trouble at all. The Omahas are now known to be sober and industrious. This has all come about through the Christian influences.

But we have another illustration of the good it has done. The Omahas voted this fall. The Winnebagoes also voted. There was liquor and everything to bribe voters. The Winnebagoes accepted bribes and liquor, but the Omahas returned sober and quiet. This shows that the work of this one man has not been in vain.

The same thing is true of the students coming East. Among the Omahas there have been a number that have been to school; I have as neighbors two who were at Hampton. They are both carpenters and do their own work well. Their houses are models. A paper published near by said that these two Indian men were as great an example to the white people as to the Indians. There are two other graduates near there, both teaching school and doing excellent work. I think when we look upon these facts we can see what the result of Christian influences is. The Omahas have had their land allotted to them in severalty. This could not have been done had it not been for the Christian influences among them.

General Armstrong then made some remarks in reference to the cottage system. The Connecticut Association, he said, has made loans upon about 10 Indian houses. They have begun to pay up on 7 of them. This test is a good one. My experience has been with them individually in school, not in organizations. The personality of the Indian is most interesting. What is the relative power of heredity in such a race? This we can study best among those at the East. Heredity gives way. The influences surrounding the Indian overcome it. This gives me faith in him. Give the Indian the right kind of a chance and he will come out all right. The best statement of it that I know is that the Indian is a good deal like other people. We study him intellectually. Three years gives him a fair vocabulary. But he takes to ideas of mind, languages, railroads, Christianity, everything. In all my experience I have found in no case a mental weakness that was serious either among the Sandwich Islanders, the negroes, or the Indians. In religion the Indians are ahead of us. Their language is rich in the language of prayer. We send missionaries to a people who make a business of religion.

The labor side is a difficult one. The Indian is built to work but his training has been against it. Civilization calls for strength in the upper part of the body. The Indian is weak there. The savage is strong in the lower parts of his body. The crime is this matter of rations. The Indian is the only person I know of outside a jail who does not have to work for a living. If you were idle for two years what would be left of you? All mendicants are lazy. But we have got to work; it is good for us. The best thing for the Indian is to get him to work. We work or starve. The Indian don't work and don't starve, and that is the worst thing about the whole business.

General Whittlesey then made some statements as to Indian finances.

Col. WILLIAM MCMICHAEL said a few words in regard to the general aspects of the subject: "When we meet as we have to-day, and get the reports from all the individuals who have been engaged in this work, however much they may be discouraged, we can not help feeling that they have done a great deal. In the matter of public opinion, we must feel that it is now favorable to this cause, public opinion, in the sense of the cordial support of the people. Furthermore, we owe a great deal to the women and their interest. They are very direct in their perceptions. One of the ablest and strongest criticisms of the Indian service came from Miss Fletcher. There is one suggestion that I would make—that is, during the next year let us all do what we can to guard this land-in-severalty measure, so as to secure the very best of the land for the Indians."

The next speaker was Hon. B. M. CUTCHEON, of Michigan:

"We stand at the end of a century of dishonor. I pray that we may stand at the threshold of one of great blessing. This has been the best year for the progress of the Indian question. More children have been gathered into the school-houses; more persons have been gathered into the churches; more have been admitted to the communion; the Government has done more for its wards than in any other year. The tide of public opinion has risen higher than in any other year since the white and the red race came into contact. We have this year done legislatively more than has ever been done before. What now remains to be done? The door of Indian civilization does not swing upon a single hinge. Some say a new God, some a school-house will be the solution of the question. Others say the education of work. There is no gospel more essential than that of self-support. The two gospels must go hand in hand. The most important thing in a man is self-respect. This he can never have till he has self-support. First, let us give the Indian his right and protect him in it. Let us pay him his honest debt. Let us take what we owe him and make a fund for educational and industrial work among them. That is practical legislation. My experience is that Congress is anxious to do the right thing. Members of Congress have a great deal of lack of faith in the Indian. They need to be converted. There is another thing that needs legislation. We are spending more than \$1,100,000 for education; what is the result? We hear a great deal about the graduates of Carlisle and Hampton relapsing into barbarism. The reservation is a Government pool of barbarism. Here is a theme for practical legislation; see to it that a market is created for what these graduates can do. Employ these young men. This fall two tribes have entered through the open gate of citizenship." (General Cutcheon then told the story of Le Flesche.)

"Last summer there came under my roof a woman. She was carrying on a school, but was told that it had to be closed. She is an intelligent, able, bright woman. She has a son, Edward; he has a farm in Dakota. He is a preacher, but his church is closed. Christianity has eradicated not only the barbarian, but the very lines of barbarism in their faces."

General FISK then referred to his trip to the Indian Territory as a commissioner to settle certain troubles between two of the tribes there, and said that the chief of one of the tribes was present, and called upon him to make a few remarks.

ISPARHECHE then said, through Colonel Grayson, his interpreter: "I do not understand a word of all the talk you have had this evening, nor can I understand anything that you might yet say to me, but I have heard something of the object of this meeting, and it is with great pleasure that I rise before so many old men and old women whom I regard as friendly to my race. It is very curious that I should now be here before you. It is something that has been before ordained by the Great Spirit of God that I should come before you and make my feeble attempt to talk to so intelligent an audience. In regard to the matter referred to by General Fisk, you have perhaps heard of some of the difficulties that we had at one time in the Creek Nation, and I suppose from what General Fisk has said that he would like this audience to know how we are now getting on. Years ago and at the present time we have always understood that our fathers entered into at treaty with the Government. You will recollect not very long since you got into very great difficulty among yourselves. We followed your example and had a difficulty among ourselves. When you had your family quarrel you divided north and south and raised mighty armies on both sides, and this went on for some years, and afterwards you made friends, and your quarrels have been healed up, and when we saw that we knew that we must make friends, and have now come together as one people. You have always advised the Creeks to become white men as rapidly as possible. You advised us to send our children to school and learn the white man's knowledge. But we can not but believe that there are influences here at Washington calculated to oppose us. We have thought that we might be of service to you, and that is why we are here. In conclusion we are simply here as representatives of our people, and have been sent here as watchmen to see if you are going to violate some of these treaty stipulations."

List of officers connected with the United States Indian service, including agents, inspectors, and special agents, also addresses of members of the Board of Indian Commissioners.

[Corrected to November 1, 1887.]

JOHN D. C. ATKINS, *Commissioner* 601 E street, northwest.
ALEXANDER B. UPshaw, *Assistant Commissioner* 1204 Q street, northwest.

CHIEFS OF DIVISIONS.

Finance—EDMUND S. WOOG 400 Maple avenue, Le Droit Park.
Accounts—SAMUEL M. YEATMAN 511 Third street, northwest.
Land—CHARLES A. MAXWELL 612 Q street, northwest.
Education—JOHN A. GORMAN 1122 Sixth street, northwest.
Files—GEORGE H. HOLTZMAN 920 R street, northwest.

SPECIAL AGENTS.

WILLIAM PARSONS	Hartford, Conn.
GEORGE W. GORDON	Memphis, Tenn.
HENRY HETH	Richmond, Va.
EUGENE E. WHITE	Prescott, Ark.
HENRY S. WELTON	Springfield, Ill.

INDIAN SCHOOL SUPERINTENDENT.

INSPECTORS.

ROBERT S. GARDNER	Clarksburgh, W. Va.
ELI D. BANNISTER	Lawrenceburgh, Ind.
MORRIS A. THOMAS	Baltimore, Md.
THOMAS D. MARCUM	Catlettsburgh, Ky.
FRANK C. ARMSTRONG	New Orleans, La.

MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

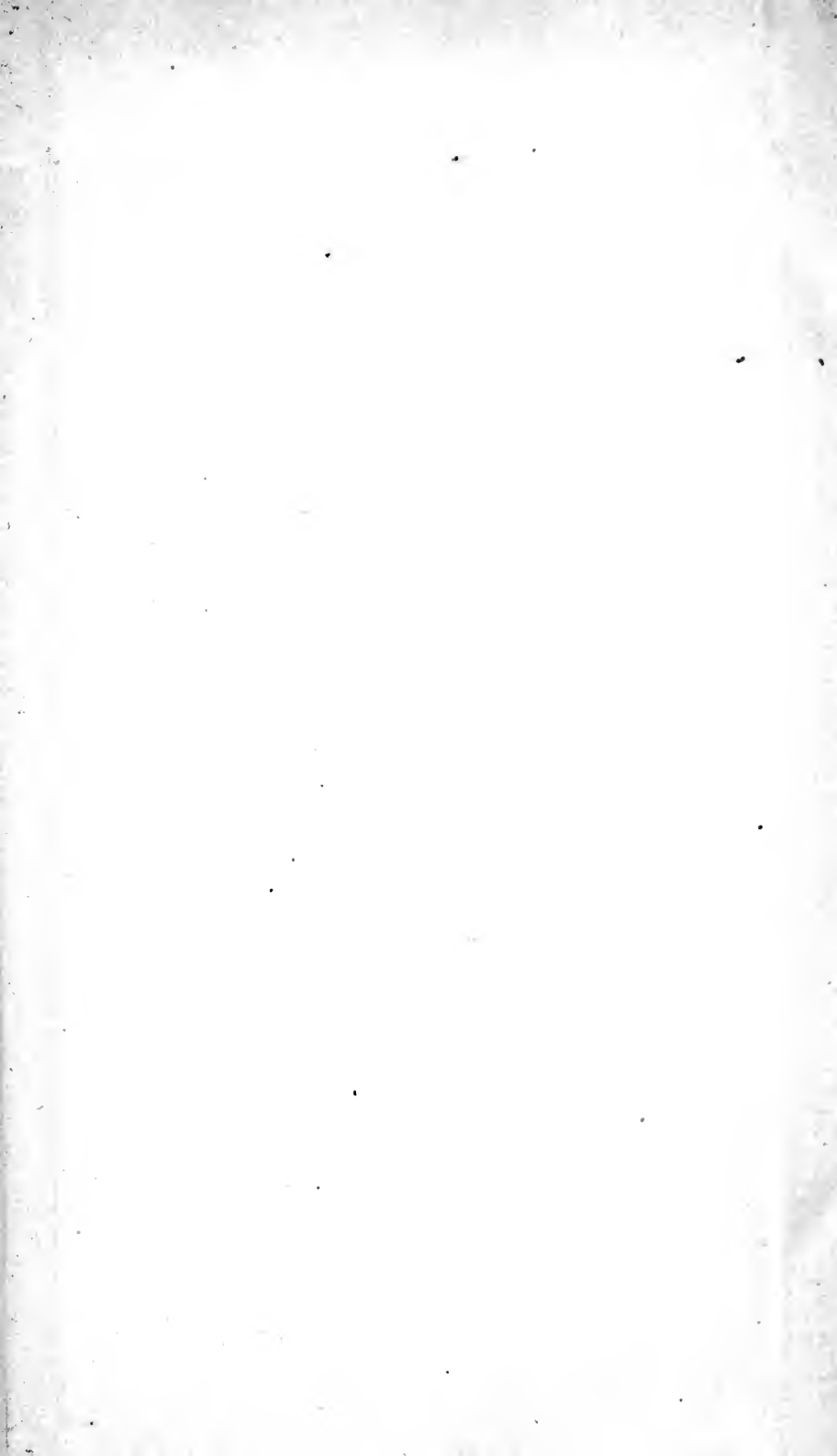
CLINTON B. FISK, *Chairman*, 15 Broad street, New York City.
 E. WHITTLESEY, *Secretary*, 1424 New York avenue, Washington, D. C.
 ALBERT K. SMILEY, Mohonk Lake, New York.
 WILLIAM McMICHAEL, 2 Wall street, New York City.
 MERRILL E. GATES, New Brunswick, N. J.
 JOHN CHARLTON, Nyack, Rockland County, N. Y.
 WILLIAM H. MORGAN, Nashville, Tenn.
 JAMES LIDGERWOOD, 835 Broadway, New York City.
 WILLIAM H. WALDBY, Adrian, Mich.
 WILLIAM D. WALKER, Fargo, Dak.

List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet.....	Montana.....	Mark D. Baldwin.....	Piegan, Choteau County, Mont.....	Fort Shaw, Mont.
Cheyenne River.....	Dakota.....	Charles E. McChesney.....	Fort Bennett, Dak.....	Fort Sully, Dak.
Cheyenne and Arapaho.....	Indian T.....	Gilbert D. Williams.....	Darlington, Ind. T.....	Fort Reno, Ind. T.
Colorado River.....	Arizona.....	George W. Busey.....	Parker, Yuma County, Ariz.....	Yuma, Ariz.
Colville.....	Washington.....	Rickard D. Gwydir.....	Fort Spokane, Wash.....	Spokane Falls, Wash.
Crow Creek and Lower Brulé.....	Dakota.....	William W. Anderson.....	Crow Creek, Dak.....	Crow Creek, via Chamberlain, Dak.
Crow.....	Montana.....	Henry E. Williamson.....	Crow Agency, Mont.....	Fort Custer, Mont.
Devil's Lake.....	Dakota.....	John W. Cramsie.....	Fort Totten, Ramsey County, Dak.....	Fort Totten, Dak.
Eastern Cherokee.....	N. Carolina.....	Robert L. Leatherwood.....	Charleston, Swain County, N. C.....	Fort Totten, Dak.
Flathead.....	Montana.....	Peter Roman.....	Arlee, Missoula County, Mont.....	Charleston, N. C.
Fort Berthold.....	Dakota.....	A. J. Gifford.....	Fort Berthold, Garfield County, Dak.....	Arlee, Mont.
Fort Belknap.....	Montana.....	Edwin C. Fields.....	Belknap, Choteau County, Mont.....	Bismarck, Dak.
Fort Hall.....	Idaho.....	Peter Gallagher.....	Ross Fork, Bingham County, Idaho.....	Fort Assinaboine, Mont.
Fort Peck.....	Montana.....	Dale O. Cowen.....	Poplar Creek, Mont.....	Pocatello, Idaho.
Grande Ronde.....	Oregon.....	John B. McClane.....	Grande Ronde, Polk County, Oregon.....	Poplar River, Mont.
Green Bay.....	Wisconsin.....	Thomas Jennings.....	Keshena, Shawano County, Wis.....	Sheridan, Oregon.
Hoopa Valley.....	California.....	W. E. Dougherty, captain, U. S. A.....	Hoopa Valley, Humboldt County, Cal.....	Shawano, Wis.
Kiowa, Comanche and Wichita.....	Indian T.....	Jesse Lee Hall.....	Anadarko, Ind. T.....	Arcata, Cal.
Klamath.....	Oregon.....	Joseph Emery.....	Klamath Agency, Klamath County, Oregon.....	Anadarko, Ind. T.
Lemhi.....	Idaho.....	J. M. Needham.....	Lemhi Agency, Idaho.....	Fort Klamath, Oregon.
La Pointe.....	Wisconsin.....	J. T. Gregory.....	Ashland, Wis.....	Red Rock, Mont.
MacKinac.....	Michigan.....	Mark W. Stevens.....	Flint, Genesee County, Mich.....	Ashland, Wis.
Mescalero.....	New Mexico.....	Fletcher J. Covart.....	Mescalero, Dona Ana County, N. Mex.....	Flint, Mich.
Mission.....	California.....	Samuel S. Patterson.....	Colton, Cal.....	Fort Stanton, N. Mex.
Navajo.....	New Mexico.....	W. L. Powell.....	Fort Defiance, Ariz.....	Colton, Cal.
Neah Bay.....	Washington.....	William D. C. Gibson.....	Neah Bay, Clallam County, Wash.....	Manuelito, N. Mex.
Nevada.....	New York.....	Timothy W. Norris.....	Wadsworth, Washoe County, Nev.....	Neah Bay, Wash.
New York.....	Idaho.....	George W. Norris.....	Akron, Erie County, N. Y.....	Wadsworth, Nev.
Nez Percés.....	Washington.....	Edwin Ellis.....	Lewiston, Idaho.....	Akron, N. Y.
Omaha and S'Kokomish.....	Nebraska.....	Jesse F. Warner.....	Tacoma, Wash.....	Lewiston, Idaho.
Osage.....	Indian T.....	Carroll H. Potter, captain, U. S. A.....	Winnipeg, Dakota County, Nebr.....	Tacoma, Wash.
Pima.....	Arizona.....	Elmer A. Howard.....	Sacaton, Pinal County, Ariz.....	Dakota City, Nebr.
Pine Ridge.....	Dakota.....	Hugh D. Gallagher.....	Pine Ridge Agency, Dak.....	Chautauqua Springs, Kans.
Ponca, Pawnee, Otoe and Oakland.....	Indian T.....	E. C. Osborne.....	Ponca, Ind. T.....	Case Grande, Ariz.
Pottawatomie and Great Nemaha.....	Kansas.....	Melmoth H. Grover.....	Hoyt, Jackson County, Kans.....	Pine Ridge Agency, Dak.
Pueblo.....	New Mexico.....	John V. Summers.....	Santa Fé, N. Mex.....	Ponca, Ind. T.
Quapaw.....	Indian T.....	Charles Willoughby.....	Senece, Newton County, Mo.....	Hoyt, Kans.
Quinalt.....	Washington.....	Charles H. Yates.....	Damon, Chelan County, Wash.....	Santa Fé, N. Mex.
Round Valley.....	California.....	L. Foster Spencer.....	Rosebud Agency, Dak.....	Senece, Mo.
Rosebud.....	Dakota.....	F. E. Pierce, captain, U. S. A.....	San Carlos Agency, Ariz.....	Ukiah, Cal.
San Carlos.....	Arizona.....	C. F. Stollsteimer.....	Ignacio, La Plata County, Colo.....	Rosebud Agency, Dak., via Valentine, Nebr.
Southern Ute.....	Colorado.....			San Carlos Agency, via Wilcox, Ariz.

List of Indian training and industrial schools and superintendents, with post-office and telegraph addresses.

School.	State or Territory.	Superintendent.	Post-office address.	Telegraphic address.
Sisseton.....	Dakota.....	James D. Jenkins.....	Sisseton Agency, Roberts County, Dak.	Brown's Valley, Minn.
Standing Rock.....	do.....	James McLaughlin.....	Standing Rock Agency, Fort Yates, Dak.	Fort Yates, Dak.
Sac and Fox.....	Indian T.....	Moses Neal.....	Sac and Fox Agency, Ind. T.	Sac and Fox Agency, Ind. T.
Do.....	Iowa.....	William H. Black.....	Montour, Tama County, Iowa.....	Montour, Iowa.
Santee.....	Nebraska.....	Charles Hill.....	Santee Agency, Knox County, Neb.	Springfield, Dak.
Siletz.....	Oregon.....	Joseph B. Lane.....	Toledo, Benton County, Oregon.....	Yaquna City, Oregon.
Shoshone.....	Wyoming.....	Thomas M. Jones.....	Shoshone Agency, Fremont County, Wyo.	Kawlin, Wyo.
Tongue River.....	Montana.....	Robert L. Upshaw.....	Ashland, Mont.	Ashland, via Miles City, Mont.
Tulalip.....	Washington.....	Wilson H. Talbott.....	Tulalip, Snohomish County, Wash.	Seattle, Wash.
Umatilla.....	Oregon.....	Bartholomew Coffey.....	Pendleton, Umatilla County, Oregon.....	Pendleton, Oregon.
Union.....	Indian T.....	Robert L. Owen.....	Muskogee, Ind. T.	Muskogee, Ind. T.
Utah.....	Utah.....	Timothy A. Byrnes.....	Utah and Ouray Agency, White Rocks, Utah County, Utah.	Fort Duchesne, via Price, Utah.
White Earth.....	Minnesota.....	T. J. Sheehan.....	White Earth, Becker County, Minn.	Detroit, Minn.
Western Shoshone.....	Nevada.....	John B. Scott.....	White Rock, Elko County, Nev.	Tuscarora, Nev.
Warm Springs.....	Oregon.....	Jason Wheeler.....	Warm Springs, Crook County, Oregon.....	The Dalles, Oregon.
Yakama.....	Washington.....	Thomas Priestley.....	Fort Simcoe, Yakima County, Wash.	North Yakima, Wash.
Yankton.....	Dakota.....	John F. Kinney.....	Greenwood, Dak.	Springfield, Dak.
Albuquerque, N. Mex.				
Albuquerque.....	New Mexico.....	P. F. Burke.....	Albuquerque, N. Mex.	Albuquerque, N. Mex.
Carlisle.....	Pennsylvania.....	R. H. Pratt, captain, U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Chilocco.....	Indian T.....	Thomas C. Bradford.....	Chilocco, Ind. T., via Arkansas City, Kans.	Chilocco, Ind. T., via Arkansas City, Kans.
Salem.....	Oregon.....	John Lee.....	Chenawa, Marion County, Oregon.....	Salem, Oregon, via Cornelius.
Fort Stevenson.....	Dakota.....	George W. Scott.....	Fort Stevenson, Stevens County, Dak.	Bismarek, Dak.
Fort Yuma.....	California.....	Mary O'Neil.....	Yuma City, Ariz.	Yuma City, Ariz.
Genoa.....	Nebraska.....	Horace R. Chase.....	Genoa, Neb.	Genoa, Neb.
Grand Junction.....	Colorado.....	Thomas H. Breen.....	Grand Junction, Colo.	Grand Junction, Colo.
Kearney.....	Arizona.....	James Gallaher.....	Kearney, Apache County, Ariz.	Holbrook, Ariz.
Lawrence (Haskell Institute).....	Kansas.....	Charles Robinson.....	Lawrence, Kans.	Lawrence, Kans.



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